A STUDY OF THE POSSIBLE CORRELATION BETWEEN THEOLOGICAL ORIENTATIONS AND CERTAIN VARIABLES OF PERSONALITY

by

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TABLE OF CONTENTS

Page

ACKNOWLEDGMENTS ii

LIST OF TABLES vi

Chapter

I. INTRODUCTION 1

Problem
Purpose of the Study
Definition of Terms
Hypotheses
Summary
Organization of the Remainder of the Study

II. HISTORICAL BACKGROUND TO THE STUDY . . . 18

Historical Considerations: Theological
The Formation of the Orthodox Theology
Developmental Factors in Liberal Theology
Historical Considerations: Psychological
Theoretical Considerations
Previous Empirical Studies
Summary

III. DESCRIPTION AND METHOD OF THE STUDY . . . 139

Experimental Design
Selection and Use of the Instruments
Personal Information Sheet
Wonderlic Personnel Test
A Scale of Religious Belief--Gustafson
Edwards Personal Preference Schedule
Description of Population
Procedure

Chapter Page

IV. EMPIRICAL FINDINGS AND DISCUSSION. 157

General Hypothesis
Specific Hypothesis
Summary
Limitations of the Study
Areas Needing Further Investigation

V. SUMMARY AND CONCLUSIONS 201

Purpose of the Study
Methodology
Results
Conclusions

BIBLIOGRAPHY 213

LIST OF TABLES

Table		Page
1.	Results of t Ratios on the Personality Variables	160
2.	Results of Biserial Coefficient of Correlation on the Five Variables . . .	162
3.	Profile Chart of the Two Groups on the Personality Variables	189
4.	Pearson Product-Moment Coefficient of Correlation Between Autonomy and Abasement for Each of the Two Groups	191

CHAPTER I

INTRODUCTION

Problem

In a work assessing the modern issue between traditional religion and a philosophy that takes as its aim of life the satisfaction of instinctive and material values, Erich Fromm sets forth a thesis (32:21-64), the stating of which has acted as a stimulus, served as a background, and provided the general problem with which this research was primarily concerned. Essentially, that thesis has to do with the influence of the religious orientation upon the personality of the individual within that orientation.

Fromm begins by defining religion as

> . . . any system of thought and action shared by a group which gives the individual a frame of orientation and an object of devotion. (32:21) (Italics in original.)

He goes on to stress that this need for a frame of orientation and an object of devotion is deeply rooted in the condition of human existence. There is no one without this religious need. However, the significant factor is the context in which this need is manifest, for the individual's religion may be conducive to the development of destructiveness or of love, of domination or of brotherliness, or it may further his power of reason or paralyze it.

The question is not religion or not, but which kind of religion, whether it is one furthering man's development, the unfolding of his powers, or one paralyzing them.

Fromm's thesis is that there are two basic frames of religious orientation to which the names authoritarian and humanistic are given, and each has a decided influence upon the individual personality. He contends the effect of the authoritarian orientation is to paralyze the development of the individual's powers, while the humanistic orientation aids in their development.

A fuller treatment will be accorded Fromm in the second chapter, but a brief exposition of these two frames of orientation is needed here to throw them into bold relief and serve as an introduction to the problem and specific nature of this research.

Fromm pictures the authoritarian orientation as being centered around God and his powers which act to retard the development of man's powers. The humanistic orientation, on the other hand, is centered around man and his strength which serves to aid him in accomplishing the fundamental aims of human existence, such as maturity, integration, independence, the ability to be productive, to love, to think, et cetera. For man must develop these powers and the use of his reason in order to understand himself, his relationship to his fellowmen, and his

position in the universe. Man's aim in this orientation is to achieve the greatest strength, not the greatest powerlessness; virtue is self-realization, not obedience. Faith is certainty of conviction based on one's experience of thought and feeling, not assent to propositions on credit of the proposer. The prevailing mood is that of joy, while the prevailing mood in the authoritarian religious orientation is one of sorrow and guilt.

A quotation from Calvin's theology is given as a vivid picture of authoritarian, theistic thinking:

> For I do not call it humility if you suppose that we have anything left. . . . We cannot think of ourselves as we ought to think without utterly despising everything that may be supposed as excellence in us. This humility is unfeigned submission of a mind overwhelmed with a weighty sense of its own misery and poverty; for such is the uniform description of it in the word of God. (18:36)

The experience which Calvin describes here, that of despising everything in one's self and that of the submission of the mind overwhelmed by its own poverty, Fromm feels, is the very essence of all authoritarian religions. This abased feeling comes as a result of the individual projecting his powers upon God. God is a symbol of what man potentially is or ought to become, God becomes sole possessor of what was originally man's, of his reason, and of his love. Fromm goes on to point out that this mechanism of projection is the very same which can be observed in interpersonal relationships of a masochistic, submissive

character where one person is awed by another and attributes his powers and aspirations to the other person. To recognize one's dependence, he says, is an essential part of wisdom and maturity, but to worship it is masochistic and self-destructive. Furthermore, usually accompanying this masochistic tendency is its very opposite, the tendency to rule and dominate others--the masochistic and the dominating tendencies forming two sides of the authoritarian character structure.

This has been a brief statement of Fromm's thesis in which he posits two basic religious orientations and contends that each tends to influence a personality so that it will manifest distinctive tendencies which are peculiar to and as a direct result of that orientation. In the one there will be found certain tendencies of a self-abasing, submissive nature, while in the other, the individual will exhibit a spirit of freedom, independence, autonomy, et cetera.

Fromm apparently accepts this thesis as fact. Such writers as Bonthius (12), Roberts (72), and others also either imply or expressly state views which are very similar in their import. While Fromm writes from the broad perspective that cuts across all religions, these men write from the more restricted vantage point within traditional Christianity, usually Protestantism.

This research was concerned with several aspects of this thesis as set forth particularly by Fromm: first, that the religious orientation definitely influences the individual personality within that orientation, and, secondly, the specific nature or result of that influence tends to be a self-abasing or autonomous individual, depending on the type of religious orientation. But more basically, this research was concerned to question the rather uncritical manner in which the thesis is accepted and set forth. These theoretical assertions are stated as though they were facts to be accepted rather than assumptions needing to be tested.

Agassiz, the noted naturalist, once wrote, "nothing is more injurious in science than assumptions which do not rest on a broad basis of facts." (1:154) Applying this cautionary bit of advice to Fromm's thesis, it was felt that a more critical evaluation reveals it to be an assumption based on personal experiences and observations. Although the assumption is based on personal observations, and its theoretical formulation seems logically sound, it was the conviction of this research that there is the acute need to submit it to, as Agassiz expressed it, "a broader basis of facts."

Purpose of the Study

While the concern of this study was to subject this assumption to a broader basis in fact, of necessity there had to be a narrowing of that focus of concern. This was done by restricting the study to the two broad religious classifications found within the Protestant tradition--the conservative and the liberal--because it was felt that these two concepts would be more manageable than such even broader categories as authoritarian and humanistic. Although they are more restricted concepts, it is believed they reflect in varying degrees essentially the same spirit which pervades their broader parent classifications, the conservative that of the authoritarian and the liberal that of the humanistic.[1] In other words, the same dynamics are operating in each set of orientations.

If the same dynamics are operating within the conservative and the liberal theological orientations the question arises, will there be any relationship between the two and the personality pattern of the individual found within them? Will the mood of a theological orientation have any influence or make any impression upon the personality being formed within that orientation? A theological orientation, as will be seen in the next

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[1] The theological section in Chapter II will provide a fuller statement showing the rationale for this judgment.

chapter, is a definite framework by and through which reality is perceived. It holds to certain doctrines such as the nature of God, the nature of Man, the nature of Sin, Salvation, et cetera. The basic question then is, what will be the influence, if any, upon the personality of the individual found within the orientation? Will the theological orientation tend to influence the personality in a definite manner? The question serves to formulate the general purpose of this study, namely, what is the relationship, if any, between the theological orientation of the individual, which, in this study is that of the conservative and the liberal within Protestantism and the personality pattern of the individual within that orientation? Is there any correlation between the Protestant conservative and the Protestant liberal theological orientation and the personality pattern of the individual within that orientation?

Definitions of Terms

What does one mean by the terms conservative and liberal as found within the context of this study? In speaking of his own study, Woodward writes:

> Terms used in the field of this study for the most part lack specific and fixed meanings. In matters of religious beliefs, for instance, such words as fundamentalist, conservative, modernist, liberal, and radical, are used very loosely. One person's conservative is another's fundamentalist, and still

> another's modernist; what is liberal to one is radical to another, and so on. . . . (86:7)

indicating, of course, the relativity involved as one seeks to put content into these terms.

To minimize the hazard thus involved and to give the terms some semblance of stability, this study took note of two factors which have an important bearing upon, and are intimately related to, the problem being studied. The first of these was the historical context in which these two theological orientations had their origin and development, and the second, which is closely related to the preceding, was those specific theological emphases which are characteristic of, and peculiar to, each orientation. A portion of the second chapter will be devoted to a fuller exposition of these two theoretical factors. But for now, suffice it here to say that the conservative and the liberal are characterized as having religious attitudes and these religious attitudes are "determining tendencies" (60:239) toward certain religious doctrines and institutions. In general, a conservative holds to traditional patterns of belief[1] and opposes innovations in the doctrinal and institutional practices.

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[1] Harrison S. Elliott takes important notice of this point by insisting that the conservative (neo-orthodox) interpreter selects what he believes are the traditional patterns of belief and holds to the selection as the only true interpretation, with which, of course, Elliott disagrees. (28:309) (Italics mine.)

For the particular section of the population with which this investigation deals, that is, the Protestant, white, middle class stratum, conservatism in religion generally means holding to the Bible as the literal Word of God, to Jesus as the divine Son of God (sometimes as deity), to salvation as a work of grace (not of merit), and the corollary of the last, the substitutionary nature of the Atonement. For a large number of the conservatives the so-called Five Fundamentals could be set forth as essential to their concept of religion: the inerrancy of the Bible, the Virgin Birth of Christ, the substitutionary nature of the Atonement, the deity of Christ, and the physical resurrection (also imminent bodily and visible return) of Christ. The conservative also holds strongly to the church as the institutionalized expression of the Christian Faith.[1]

The liberal cannot necessarily be regarded as standing at the opposite pole from the conservative in beliefs and practices. In general, he does appear to hold to the necessity for historical-literary-textual criticism of the Bible, to Jesus as (usually) the greatest of the prophets, to salvation as a process of cooperation between God and man, with heavy emphasis on man's part,

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[1]Expressions of conservative religious beliefs may be found in Cole (20), Torrey (81), and especially in Machen (55).

and usually hold not at all to the Virgin Birth or the substitutionary nature of the Atonement.[1]

Perhaps the most discriminating distinction between the two, at least for the purposes of this study, may be found in their attitudes toward God and man. Machen, representing the conservative position, has voiced the opinion that liberalism has been negligent in stressing one of the most important doctrines.

> The truth is that liberalism has lost sight of the very centre and core of the Christian teaching. In the Christian view of God as set forth in the Bible, there are many elements. But one attribute is absolutely necessary in order to render intelligible all the rest. That attribute is the awful transcendence of God. From beginning to end the Bible is concerned to set forth the awful gulf that separates the creature from the Creator. . . .
>
> In modern liberalism, on the other hand, this sharp distinction between God and the world is broken down, and the name "God" is applied to the mighty world process itself. . . . . God, therefore, it is said in effect, is not a person distinct from ourselves; on the contrary, our life is a part of His. Thus the Gospel story of the Incarnation, according to modern liberalism, is sometimes thought of as a symbol of the general truth that man at his best is one with God. (55:62)

Machen goes on to say that since liberalism has lost all sense of the gulf that separates the creature from the Creator, its doctrine of man follows naturally

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[1] Liberal expressions of Christian beliefs are taken from many sources in Kepler's anthologies (48, 49). Articles by Fosdick, Wieman, Kepler, and Haydon (38) especially give liberal religious views. Liberal and "form critical" attitudes are contained in Kepler's second volume, together with the views (toward the Bible) of Jesus which Form Criticism has produced.

from its doctrine of God. But, it is not only the creature limitations which are denied, there is an even more important difference.

> According to the Bible, man is a sinner under the just condemnation of God; according to modern liberalism, there is really no such thing as sin. At the very root of the modern liberal movement is the loss of the consciousness of sin. (55:64)

Perhaps most liberals would concur with Machen's distinction between the two positions on the two doctrines; but, no doubt, they would disagree with his interpretation of that distinction. However, the point being made is that these two theological orientations very obviously proceed from different assumptions which result in very different theological emphases. As stated above, a more detailed examination of their conception and development will follow in the next chapter.

The attempt made above to discriminate between the two theological orientations was for the general purpose of definition only since it was the opinion of the writer that such differential criteria usually employed were too broad to be of use in selecting the groups for this study and for defining the theological orientation of the individual.

Then, just how does one ascertain or measure the theological orientation of the individual? It was felt that a simple statement of these more important theological

doctrines would provide assistance in this respect. It would provide assistance in that as an individual gave his subjective reactions to the statements, and they were measured, thus revealing his position in comparison with another, then one could with a reasonable degree of certainty and accuracy infer the individual's theological orientation.

The employment of a selective criterion which would distinguish or delineate between the two groups on the basis of their attitudinal response to some of the more important doctrines was felt to be the most adequate procedure. Therefore, the conservative and the liberal theological orientations for the purpose of this study are defined as those who make scores differentiating them one from the other on the basis of the instrument employed. The instrument selected was Gustafson's "A Scale of Religious Belief," which is a statement of nine doctrines. These include the Bible, the Virgin Birth, the Atonement, miracles, both Biblical and modern day, the Resurrection, the Holy Spirit, the Second Coming of Christ, and the concept of man (evolution).[1]

To test the assumption that there is a relationship between a theological orientation and certain aspects of personality which are considered to be a result of and

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[1]For a more complete description of the instrument, see infra, p. 143.

peculiar to that orientation, it was necessary to find an instrument that purported to measure those particular aspects with which this research was concerned. For example, this study was concerned to determine whether there was any correlation between the conservative theological orientation and those aspects of personality previously described as being submissive, dependent, et cetera, and also if there would be any relationship between the liberal framework and those aspects loosely described as being independent, free, the use of one's reason, et cetera. And secondly, this investigation was interested in seeing whether there might be a personality pattern peculiar to one or the other of these two theological orientations.

Because of the specific nature of the personality variables it attempts to measure and because of the range of those variables that it covers, the Edwards Personal Preference Schedule[1] was selected as the personality inventory for this study. For example, in its definition of the variable Abasement, the description comes close to approximating that aspect of personality assumed to be characteristic of individuals within the conservative theological orientation. For the liberal framework, the variable Autonomy comes close to defining and measuring

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[1] For a complete description of the inventory and a list of variables that it measures, together with

the aspect of personality assumed to be characteristic of that orientation. By virtue of its adequacy in serving the purpose of this research, the Edwards Personal Preference Schedule was selected and its definitions of personality variables were adopted.

Hypotheses

The above observations and assumptions set forth by this and other writers raised certain questions. In this study, these questions were subjected to scientific inquiry by means of certain testable hypotheses. Those hypotheses were:

1. General Hypothesis: That a pattern or profile of personality variables will emerge from the Edwards Personal Preference Schedule which will be peculiar to and distinctive of each theological orientation.

2. Specific Hypothesis: That individuals within the conservative theological orientation will manifest a greater need on the Abasement and a lesser need on the Autonomy variables, as measured by the Edwards Personal Preference Schedule, in comparison with those of the liberal theological orientation.

These hypotheses are stated in positive form, even though the statistical tests of their conformity with the facts were made of the null hypothesis, that is, there is

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definitions of same, see infra, pp. 143ff.

really no difference between the groups.

Summary

Various writers have stated somewhat similar views pertaining to the influence of religious orientation upon individual personalities within those orientations. It has been proposed in particular that there are two basic religious orientations and each leaves a definite impression upon the subject. The emphasis of the authoritarian religious orientation stresses the power of God and minimizes the strength of man while the humanistic stresses the development of individual potentiality. Rather than facts to be accepted, this study evaluated this thesis as an assumption needing to be tested. For this research, the focus of concern was narrowed to those two theological classifications found within Protestantism--the conservative and the liberal. The rationale for this being the writer's personal interest, and the belief that these are organically connected to the larger concepts.

The conservative and the liberal theological orientations were defined in general as those holding somewhat different attitudes with regard to the Bible, the Virgin Birth, the Atonement, the Second Coming of Christ, the Holy Spirit, Miracles, the Resurrection, and the Nature of Man. While these two have basic historical differences, definitions of the group were made operational

to the measure employed for the purpose of this research.

The definitions of the specific variables in the Edwards Personal Preference Schedule were adopted since they purported to measure those aspects of personality with which this research was concerned. The purpose of the study was set forth in terms of certain hypotheses designed to test the assumption that the theological orientation definitely influences in a particular way the personality of the individual within that orientation.

Organization of Remainder of This Study

Chapter II, Historical Background to the Study, deals with some of the historical and theoretical considerations relevant to the study. The historical section includes a survey of key figures and issues deemed necessary for giving the theological background of the problem. The theoretical section is concerned with examining the problem from the psychological perspective. A review of previous empirical studies is given.

The Description and Method of the Study is given in Chapter III. An account is given of the experimental design, the population studied, the instruments employed, together with procedure followed in the administering and scoring of materials as well as statistics used.

In Chapter IV the empirical findings are presented. This includes the statistical results and an examination

of the hypotheses in light of those results.

The final chapter presents the Summary and Conclusions of the study.

CHAPTER II

HISTORICAL BACKGROUND TO THE STUDY

In the preceding chapter, the purpose of this research was enunciated as an effort to test the assumption that there is a relationship between theological orientations and certain variables of personality. In this study, it was deemed necessary to work within the more restricted framework denoted by the terms conservative and liberal theological orientations. One aspect of this rationale was that these two reflect to some degree the essential spirit of the broader orientations, and there is a dynamic connection between them. The unfolding of this chapter will provide an historical basis for this judgment.

The primary purpose of this chapter is to locate the problem in time and space. From the historical standpoint, the concern is to understand how it is that these two theological orientations, whose basic emphases are directly adverse, have developed within the Protestant tradition. From the theoretical standpoint, if it is true that each tends to influence the individual personality, then why is this so? What are the dynamics operating within these two theological perceptual frameworks that

have given rise to assumptions which contend that each so definitely influences the individual personality?

To answer these questions completely would take one beyond the scope of the present study. Here one will be selective in examining only those factors regarded as being pertinent to the problem under investigation. This is especially true with respect to the first section which deals with the origin and development of these two theological orientations. For example, to treat adequately "The Formation of the Orthodox Theology,"[1] one should give a more than casual examination of the Hebrew religious and Greek philosophical determinants which influenced that formation. But, a rather cursory survey is given noting only those key figures and doctrinal emphases felt necessary to an understanding of the mood or spirit of each theological orientation. Such figures as the Apostle Paul, Origen of Alexandria, St. Augustine, and the Protestant reformers, Martin Luther and John Calvin, are included in the survey of traditional Protestant theology. In dealing with the liberal orientation, the concern is more with certain determining factors rather than key personalities.

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[1]This phrase has been taken from Burtt (17), and his work has been heavily relied upon to furnish background and direction for the present section.

Historical Considerations: Theological

The Formation of the Orthodox Theology

From a theological standpoint, there are two factors which must be considered significant in the birth and development of Christianity. The first is those specific experiences which gave rise to the movement later to be known as Christianity. The second is the process which sought to interpret the possible meaning or implications of those experiences.

With regard to the first consideration, it is generally held that the initial impetus for the movement, later to be known as Christianity, came from the fact that certain of Jesus' followers, and others after them, had experiences which led them to believe that Jesus, whom they knew had been put to death, was alive again (69:95). It was this fact--the conviction that Jesus was alive--that was basic to the beginning of the early Christian church (78:88). These individuals who had experienced the resurrection appearances began to tell others of those experiences. Some of the hearers believed them; others did not. Those who believed associated themselves together on the basis of this common interest, so that the stories came to be repeated and gradually gained a larger hearing audience (70:212-213). For a time, the hearers, like Jesus, were Jews. But gradually non-Jews came into the

circle of listeners, the presence of which helped to open up troublesome questions as to the possible meaning and implications of what had happened in their midst. Reflection upon these questions led to the process of interpretation whereby the primitive church sought to explain the meaning of Jesus of Nazareth (50:85).

One of the earliest and certainly one of the most important of these earlier interpreters was Paul of Tarsus. While not regarded as a theologian in the usual systematic or formal sense, Paul did set forth certain ideas which amounted to a plan of redemption which has functioned more extensively in the history of the Christian movement than any other (67:76).

In Pauline terms, this interpretation is known and characterized by the expression "justification by faith" (67:90). The general features of this interpretation may be summarized as follows: God has created the world as portrayed in the book of Genesis, with Adam as the progenitor of the human race. Adam was given the power both of obedience and disobedience to God's commands. As a result of the latter, under the temptation of the devil, all his descendants fell under the control of sin. All inherited a fleshly, corrupt, and hence mortal nature. Therefore, when God revealed the details of his law to the world, selecting the Hebrew people as a special medium of

the revelation, man was unable to be faithful to it. Dominated by his sinful nature, he continued to disobey and to merit still more deeply God's displeasure; all that the law could do, in view of his corrupt inheritance from Adam, was to tantalize him with an unattainable pattern of righteousness and thus to make him poignantly conscious of his impotence to conform to it. However, God had foreseen this tragic turn of events, and being moved by mercy and love as well as by justice, he had prepared a way of salvation for those whom his grace should elect. In the fullness of time, Jesus Christ, a divine being, and God's agent in the original creation of the world, was destined to appear in human form and carry out this plan of salvation through his death and resurrection. This plan is a triple process in which God has a part, Jesus has a part, and in which man has a part (67:77).

God's part is to follow the impulse of his love to the point where it can interfere with the processes of strict righteousness. To protect himself from the charge of unrighteousness, there must be a penal transaction on the part of someone which will satisfy the judicial demands of God's nature thus leaving him free to function in a more merciful scheme. For Paul, this transaction is the death of Jesus.

Jesus' part in the redemptive process is to die.

Jesus is to die because in Adam all men sinned and fell under the bondage of sin and death. In his writings, Paul stresses the vicarious and sacrificial nature of the death of Jesus. Since men by nature are in bondage, then only through the atoning death of Jesus is the way opened for right relationship with God. If such be the case, then what is man's part in the process?

Man's task is to have faith (16:314). Faith, for Paul, is the surrender of man's will to his God and his Messiah. It is the inward act of submission to the transforming power of Christ. It is surrender plus confidence that God will accept that attitude of surrender as the basis for justification. Justification is the end result of this threefold transaction: the love of God in planning and executing the scheme, the necessary death of Jesus in removing the moral barrier to God's forgiveness, and the act of faith on the part of man. Justification means that the individual is no longer under condemnation and punitive wrath, and no longer rejected, but is pardoned and accepted. It means that there exists a new relationship between God and the one who has exercised faith. It means that God has accepted him into his loving, approving, and forgiving favor. Thus, one is justified or in a new relationship with God through faith.

In this process the fleshly, mortal nature of man is replaced by a holy, spiritual, and immortal one. The

rite of baptism is a symbol of this change. It is the external sign of the individual's sharing in the death and resurrection of Christ to eternal glory. A further sign of participation in the divine nature is symbolically re-enacted in eating the bread and drinking the wine of the Eucharist. Strictly speaking, the Christian himself no longer lives. It is Christ who lives in him, and His presence is made evident in daily life by the fruits of joy, patience, purity, hope, and especially love toward God and man. To the one who thus lives in Christ, all things work together for good here below, and he is blessed with the assurance of immortality in the life to come.

This, in brief, is Paul's theological interpretation of the meaning of the life of Jesus of Nazareth which is central to the Christian religion. Weiss labels it a conversion-mission-theology (83:442). Paul reached his conclusions through a break in his life, and all his theological concepts are worked out on this principle. In addition, Weiss goes on to say that this theology of Paul has been looked upon by the Church as standard. The life of the Apostle and his converts is presented as the normal one which every individual must follow, and everyone who is to be considered as believing and converted must imitate Paul; he is the model of the converted sinner.

Another illustration of the process of interpreting

the religious significance of the life of Jesus of Nazareth is to be seen in the first three gospels.

> The gospels were the books of the early church. They represent collections of materials which the early evangelists found useful for religious edification. Gospels were produced in response to felt religious needs within the developing communities; they reflect at the same time traditions about the earthly Jesus and the interpretations which early preachers made concerning him. After Paul they represent the earliest records of the developing theology of the Christian evangelists. It was the activity of the church which caused them to be written. (69:149) (Italics mine.)

Take, for example, the Gospel of Mark. The first half of this Gospel, according to Grant, is not organized chronologically; but, rather around "a dozen or thirteen great controversies in which Jesus had engaged and in which the church, a generation later, was still engaged" (35:105).

But this was not all. There were questions agitating the church in regard to the true leaders of the church, the relation of the followers of John the Baptist to those of Christ, the marks of true discipleship, the hope of the Kingdom. All these important issues which had arisen in the church are dealt with in the first part of the Gospel. But the most important question and that which occupies the last half of the Gospel was that of Jesus' Messiahship. That the Messiah, the Son of God, as the early church thought Jesus to be, should have died a shameful death on the cross made a problem for the early

Christians. Mark answers this question. Not only was He put to death because He was rejected by the Jewish leaders through their anger at Jesus as seen in the various controversies, but also and chiefly because He willed to die to give His life as a ransom and because it was the will of God that the Messiah should so die. Thus, the conception of the Messiah as the "Suffering Servant" as foretold in prophesy is given form in Mark's Gospel (35:108).

Another example of the developing theology in the early Christian church is to be seen in the work of the Fourth Gospel. His purpose was not to supplement the existing interpretation, but to "write the only gospel necessary to a knowledge of Jesus as the Light and Life of the world" (22:40).

This writer has given an interpretation which differs somewhat from the more legalistic portrayal of Paul. Titus is of the opinion that the author depends a great deal upon Paul, but in his hands the ideas of Paul are modified and molded to suit his own creative purpose (79:25). Whereas Paul is concerned with painting a picture of the nature of man in his debased state and the need for a transcendental Messiah to come and to judge the world and establish his kingdom, John, while recognizing the fact of sin through which man has become sundered from the cosmic being to which he really belongs, is more

concerned with giving his lofty interpretation of the meaning and function of Jesus Christ in restoring the relationship that has been severed (67:83). In his interpretation Jesus Christ is not just the transcendental Messiah, he is the Savior-Deity of the world (67:201). He is the Savior in the distinctive sense of being the cosmic and historic intermediary of God's love toward man and man's responding love toward God. He is the Son of God in a unique sense, sharer eternally of the divine nature.

While Parsons (67) and Scott (75) maintain that the term Logos is the vehicle through which the writer interprets the significance of Jesus, Titus contends that not Logos, but Spirit is the concept which binds this Gospel together into a meaningful unity (79:51-62). The controlling of the author, in his interpretation of Jesus, is that of being the medium through which the divine Spirit is made available to all men. However his function may be interpreted, the essential thing is that he is the means by which men may have eternal life in the present age.

The basic concepts of the writer of the Fourth Gospel may be summarized very briefly as follows: there are two worlds--one that is above and is spirit, divine, good, light, et cetera, and the one below which is the lower, human, flesh, evil, darkness, et cetera. The first

is the realm of God and the true believer, while the second is the order of flesh and unbelief. The world above, or the spiritual world, is that into which the believer is born by belief in Jesus. His participation in the spiritual world constitutes eternal life, and this concept is the basic concern of the writer. However, it is more than just intellectual belief--it is in the nature of mystical union as seen in the symbolism of the vine and the branches.[1]

There is one concept especially in which the writer reflects a major element of Paul's theology--the idea that conversion is essentially a new birth in which the believer puts off the mortality and corruption inherent in this lower world and rises to the new spiritual life in the world above which is eternal. In the thought of this writer there is the basic need for one who has been born of the flesh to be born of the spirit. It is through this method of regeneration or birth from above, as written in the classic discussion between Jesus and Nicodemus, that the individual rises above the order of flesh and unbelief to participate in the spiritual world above, which is eternal life.[2]

Thus, there is to be seen in the writings of Paul, the Gospel of Mark, and the Fourth Gospel various

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[1]John 15. [2]John 3.

interpretations of the essential significance of the event that is central to Christianity--the life of Jesus of Nazareth. While there may be similarities and differences, nevertheless, each writer has his own unique interpretation.

Relevant to the purpose of this study, one factor should be noted at this point. When these various writers began setting forth their interpretations, they initiated a process that was to continue for centuries, even to this day. They were beginning a period during which, as Burtt writes, Christian thinkers sought to

> satisfy the pressing need of giving intellectual clarity, system, and such consistency as appeared possible to the picture of the universe and its bearing on man's life and destiny which seemed to be involved in the Christian Gospel. (17:71)

It was during this period in which the main content of Christian doctrine was being established, that acceptable methods of expounding it and arguing for its validity were also taking form. The most important figure for setting the pattern of future apologetics was Origen of Alexandria. Around A.D. 250, he wrote the first systematic treatise of Christian theology.[1]

Origen began his system with the doctrine of God and his essential attributes as the source of all reality. From this beginning, he builds his treatment of Christ,

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[1]Usually referred to by the Latin, De Principiis.

the Holy Spirit, angels, demons, the physical world, man, and the plan of salvation. In each case, his premises are taken on the authority of the Bible or apostolic tradition. His conclusions are reached by developing the bearing of these premises on problems current in his day. Burtt points out that by inaugurating this theological method, Origen set the fashion theologically which prevailed until the twelfth century, and in many fundamental respects until the time of Schleiermacher early in the nineteenth century (17:75).

It is in Augustine of Hippo (A.D. 354-430), however, where one finds the first complete statement of what Burtt calls "Orthodox Theology" (17:71-88). Augustine took many of the early theological and philosophical tendencies that were to influence Western religious thinking for a thousand years, or longer in some instances, and gave them systematic formulation.

> Through his creative genius and power of synthetic organization of ideas, the foundations of Christian reflection on all major problems were definitely laid. . . . Indeed, with respect to many doctrines the Protestant revolution meant no break with Augustine, and some of its emphases mark a return to him from divergent conceptions which had come to the fore during the intervening period, especially in the thirteenth century. (17:77)

To understand Augustine, it is necessary to note that these tendencies mentioned above which he systematized stem from three major roots in his thought. Although

Augustine molded them into a unity, he never succeeded in making them entirely consistent with one another.

The first of these was that blend of Greek metaphysical speculation most congenial to Christian reflection, Neo-Platonism.[1] The second was the predominantly moral element derived from the teachings and religious example of the Hebrew prophets; it was also rooted in Augustine's personal religious problems. The third was the element of social dependence, of the need for authority and order which may be viewed as the Roman contribution to his theological synthesis. When any of these tendencies break into open conflict with each other, it is the latter that is triumphant, and the other two are ultimately made subordinate to it.

The Neo-Platonic strain is evident in his treatment of every major theological theme, and in the form which it takes in his system, it became an enduring factor in subsequent Christian thought (17:78).

This Neo-Platonic aspect in Augustine's theology consists of one central idea--the idea of God as the source of all reality and of every good. God, or the One, is the sole ultimate ground of all things, the absolute cause through whose creative energy, existence and goodness

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[1]For a concise statement on "Neo-Platonism," see Rufus M. Jones' article of the same name (47).

everywhere in the universe came into being. Apart from constant dependence on him, nothing can continue to exist or remain good. This implies, of course, the underlying assumption that being is essentially good, and that evil is nothing positive, but simply the absence of good. God is thus the only real being, the only true substance, the only genuine good. All else--that is, everything in the universe when considered apart from God--is evil and unreal. God is immanent and energizing actuality throughout space and time; he is wholly everywhere and yet nothing contains him, because he is the source of all that is positive in it. To dwell in him, cleave to him, is to live; to be away from him is to die.

This thought of the absoluteness of God--with its corollary, the essential impotence and dependence of nature and of man--entered into Augustine's treatment of every religious theme. For example, in his doctrine of creation, it was necessary for him to hold that God created the world out of nothing, since apart from God's activity nothing exists. It controlled his theory of grace and predestination. Since apart from God man is nothing, the very first germ of faith which leads him toward salvation, as well as every further nourishment of his soul, must be due to God. This means that the reason why some have faith and some never attain it is due to the

inscrutable, from the human perspective, will of God. However, he is just to all men, in that he treats all as well as they deserve, and sinners deserve only what comes to them.

Love, for Augustine, is primarily reverent devotion to God. It is the fullness of grateful and obedient response by the human soul toward the source of its life and of the good in which it comes to participate. Salvation is the blessedness of the vision of God which marks the final purging of the soul from all unreality and evil; it is the mystic union with the divine being.

Augustine was not, however, primarily a metaphysical speculator. He had also fallen heir to Hebrew prophetic religion and his own moral struggle, together with his religious conversion, had caused him to move toward a theology more in harmony with the characteristically Jewish emphasis. Thus, when he is treating certain major doctrines, these two theologies come into open conflict with each other, and he has to choose between them. Burtt says that at these points it is the personal-moral emphasis of the Hebrew religion which is triumphant and the metaphysical approach is made subordinate to it (17:80).

No doubt influenced by his own struggle and conversion, he sets forth a conception of God and of man framed ultimately in terms of personal will. What is capable of

rebellion, of proud assertion against rightful control, is obviously more than a metaphysical nonentity. It is that which we call will, the controlling spring of motivation and of action in each individual. And, as Augustine interpreted the history of Hebrew religion, this seemed to him to be the essential key to its understanding. God appeared there as a purposive and authoritative will with a chosen plan for his people and through them for mankind at large. They responded to him either by willful disobedience or by willing and humble submission to his law. From this standpoint, a quite different theology from the above emerges. The Neo-Platonic conception of God as ground of all existence is replaced by the thought of him as strictly a person with whom individual persons may commune, be they enemies or friends, who can guide and love man, being loved and obeyed in return.

Evil, in this formulation, is not nonexistent, but is a real and active force, or rather, it is multiplied into an infinite number of real and active forces, namely, those individual wills that are capable of setting themselves up in proud opposition to the divine will. And the key to understanding the universe is not through metaphysical contemplation, but the emergence of obedient reconciliation out of rebellious conflict. It is this story of human redemption from inward struggle through

divine grace that Augustine wants to make clear, rather than giving a picture of the panorama of existence in its metaphysical unity.

Just as Neo-Platonism affected every major doctrine, it in turn was affected and if necessary, dominated by this emphasis on the ultimacy in the universe of personal will. When separated from God, man now does not fall into nothing but becomes a disturbing rebel; he does not depend on God for metaphysical existence, but he does depend on him for moral transformation. Without God he can will evil, but he cannot will the good. Divine grace is needed, not for the maintenance of his existence, but to conquer pride, the root of all sin. In terms of this approach, the prime expression of Christian love is not cleaving to God in abandonment of self, but submission and obedience to his will. Man is subject to God as his sovereign. The essence of salvation is not union with the divine substance, but perfect harmony of man's will with the divine will.

At this point it should be noted that an interesting corollary of the moral over the theoretical in his philosophy appears in his theory of knowledge. Since God is the supreme good for man, his intellect is the ultimate standard of truth for human thought. But apart from God's grace, man cannot sincerely seek truth, for his will is

poisoned by sin; he wanders from error to error and no certainty is attainable. Only when his will is turned by divine grace so that it forsakes pride of self-learning along with all other forms of pride, can he know the truth because only then can his mind be guided and illumined by the light that streams from divine wisdom. Knowledge is a moral, not merely an intellectual matter; insight into truth depends upon that obedience of will through which alone a pure love of truth can arise. Certainty is born not of intellectual contemplation alone, but of moral transformation. This insistence became a central note in later Protestantism.

Augustine's primary achievement as a Christian thinker, according to Burtt, was the bringing together of these two systems under the control of the latter. However, it was to the third essential element in his thought that these two were made subordinate, the Catholic Church (17:82).

When Augustine was converted, he accepted the Catholic Church. He believed its claims and threw himself on its authority. Because individual faith, to Augustine, is inadequate, it needs to be aided by established modes of social guidance. The individual cannot be sure that what appears to be illumination from the Eternal Light is such. There is needed a socially objective criterion of

truth and duty, an authoritative organization to interpret God's will for man and mediate his saving grace. The Bible, to be sure, is infallible, but the authority of the Church is superior to the Bible because ultimately it is the Church which decides what books are to be regarded as belonging to the Bible and how they are to be interpreted. The Church is the living body of Christ and his representative on earth; it is infallible, both intellectually and morally. Christians must accept its authority as to what beliefs they are to hold and what rules of conduct express God's will for them.

Naturally this concept affected his interpretation and formulation of every major Christian doctrine. And when there appeared to be a conflict between it and the preceding two, the latter won out.

The following summary shows the effect of this Augustinian synthesis in which the three diverse principles were bound together and handed down as a body of ideas in terms of which later Western religious thought couched its problems and sought its solutions for many centuries.

One naturally begins with God, who is ultimate reality and absolute good. His basic attributes are unity, simplicity, eternity, perfection, infinity--attributes which, while possessing positive meaning, yet indicate God's transcendence of the categories of human knowledge

and show that his inner nature is incomprehensible by man. He is the standard of all truth for finite thought, thus is omniscient and is the source of all good in the universe.

For the sake of his own glory, God created the finite universe. It was created out of nothing. Divine providence is eternally active in preserving the creation without which all would lapse into nothing. Man was created within this finite universe. He possesses a material body and an immortal spiritual substance as a soul. As originally created, man's will was turned toward God and the good. But he was free to choose evil if he so desired, and in the exercise of this freedom, Adam, the first man, chose sin and fell from his original estate. The essence of Adam's sin was pride because he arrogantly set himself up as superior to the need of obeying God's command. He chose himself instead of God. As a result of this sin, he lost the divine grace and was impotent any longer to will the good. Thus, he could not avoid falling into further sin and corruption. Being dominated by sin and burdened with continually increasing guilt, instead of upheld by grace, he lost his natural immortality and became the prey of death.

An evil nature now controls Adam which reveals itself in the form of fleshly lust. All his descendants

inherit from him as original sin a lustful and rebellious urge which renders them so susceptible to temptation that all likewise fall into individual sin. However, God is not to be thwarted in his original purpose for creation by rebellious and sinful beings. So in his inscrutable way, select individuals are elected to salvation and gradually they are transformed from evil to good creatures. Each step in the process of salvation is due to God's activity, for man is a helpless and passive recipient.

But this plan of salvation is not simply an individual affair. Since Adam's fall took place within, and has had historical effects, then the process of grace must take place within history. Thus, a special nation--the Jews--are chosen by God as being the medium through which he will work. In due time, he incarnated himself within one of their members to complete the historical foundations of salvation for the elect. The significance of the incarnation of Christ in human form is that it made possible the renewed participation of humanity, by adoption, in the divine nature which Adam had forfeited by his sin. God became man that men might become divine. The chief accomplishment of Christ's mission was that he became the founder and head of the Church. To the Church, Christ committed authority to bind and loose the souls of men. The Church is the sole ark of salvation, and the

subsequent history of the world is the story of its progressive triumph over the secular concerns of men.[1]

In this comprehensive theological formulation of Augustine, there is to be found one of the most impressive products ever to come from the human mind. His system was destined to guide the thinking of the Roman Catholic Church for eight hundred years, and in many of its doctrines, it has controlled orthodox theological formulations both Catholic and Protestant ever since.[2] Its influence upon Protestant thinking becomes evident as one examines the writings of the Reformation theologians, Martin Luther and John Calvin.

It is in the life and work of Martin Luther that one finds one of the outstanding landmarks in the history of the formation of Protestant orthodoxy. Luther was the original hero of the Protestant Reformation who in 1517 posted the famous ninety-five theses at Wittenberg in which he denounced certain abuses of the Catholic sacramental system.

His own theological system or conception of the

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[1]Sources for this treatment of St. Augustine were The City of God, the Confessions, and the Anti-Donatist Writings (6).

[2]Acknowledging its tremendous influence, Sophia Fahs refers to Augustine's essential formulation as "The Old Bible: The Story of Salvation" (29:63).

Christian life appears to have stemmed from a religious experience similar to and almost as moving as that of Paul and Augustine. Overcome by fear of the wrath of God, he withdrew into a monastery in an effort to earn divine forgiveness and approval by meritorious works only to find it was impossible to secure peace of mind by such a method. He finally came to believe that the only road to peace lay in repudiating all righteousness of his own depending wholly upon the free grace of God in Christ (58:21). The net result of this experience was his theological reflection as to the implications of this experience in which he shows definite affinity with the thought of both Augustine and Paul.

With Augustine he taught the organic union of all men in Adam, and the organic union of all sin in original sin (46:201). Original sin is emphasized as the corrupt state resulting from the Fall rather than as the act itself whence this state proceeds. It is a state of spiritual death from which man can neither of himself escape, nor contribute toward his deliverance.

Salvation is of God alone, independent of human effort. However, Luther taught that it is conditioned upon faith. Here he follows Paul who becomes the interpreter of his own experience as he maintains that man is saved by faith and not works. To the query, is not faith

another form of human works, his answer is no. This would be true if faith were man's own work, but, he insists that faith is the work of God. God produces it, so it is not in any sense a form of human merit. God reveals himself in Jesus Christ as a gracious and forgiving Father, and in the man who is conscious of his sin and his constant need of forgiveness, this revelation arouses an instinctive response. Feeling his need, he finds in the vision of God in Christ an answer to his need and faith is inevitable. There are not two separate and distinguishable acts, that of God and that of man, but just the one act of God disclosing himself as a gracious and forgiving Father, and to Luther, this meant faith, this meant trust, and it meant peace and salvation.

Luther's idea of salvation as a present reality led him to look upon the Christian life as a life of perfect liberty (53:297). The man who trusts in God revealed as a gracious Father is already saved and has nothing to fear in life or in death. His salvation is complete, and is not conditioned upon the success with which he may meet temptations and fulfill the divine law. He is now as truly as he will ever be a child of God. Thus, he is set free from working out his own salvation. Henceforth, he is released from the bondage of sin and is a free man. This principle of Christian liberty was fundamental with

Luther and did more than anything else to undermine the authority of the Catholic Church.

McGiffert is of the opinion that Luther's concept of Christian liberty was the most modern idea in his teaching (58:31). One of the watchwords of the dawning modern age was liberty, escape from the trammels of traditional authority and the assertion of the independence of the individual. This spirit had already voiced itself in various ways, but for the religious man it appeared that there was no apparent escape from the dominance of the ecclesiastical system. The Church had ascended to its throne of power by posing to be the only ark of salvation and the only means of escape from eternal punishment. It seemed that the only way for the religious man to become free was either to become irreligious by throwing off his bondage to the Church which meant to repudiate all for which it stood thereby giving up the religious life of faith and aspiration altogether, as many did, or to do as Luther did, that is, to throw one's self in complete faith upon the gracious favor of God as revealed through Jesus Christ. For Luther, following this latter course, there was no need to submit to the dictates of the Church. This became unnecessary. He had experienced a saving faith without following the prescribed plan of the Church. Thus, without becoming sceptical or

irreligious and still believing in the divine punishment due for sin and in God's supernatural salvation, Luther was set free from dependence upon the authority of the historic ecclesiastical institution, one of the great foes of the dawning spirit of liberty (58:32).

Out of this experience, which had set him at liberty from the bondage of the Mother Church, Luther set forth in certain basic doctrines the implications of that experience. His central teachings, in opposition to the Church, are summed up in the two basic dogmas, justification by faith alone and the universal priesthood of all believers (53:279, 316, 324).

Luther's authority for taking the steps he did rested on his faith in the Bible. He felt that all guidance necessary to man's salvation is provided for in the inspired pages of the Word, rather than in the Church. It taught, he believed, that all men can approach God directly, bringing nothing but a simple sincere faith in God's divine grace and, if he so accords it, they can win assurance of salvation in complete freedom from ecclesiastical supervision. Furthermore, all Christians are on the same footing in their responsibility to study the Bible for themselves under the guidance of the Holy Spirit and to reach their own understanding of its message. In fact, to his way of thinking, the authority of the pope and the bishops to interpret the Bible to the individual

Christian and to prescribe the works of penance for his sins was a source of bondage rather than a needed support in man's quest for salvation. Therefore, each Christian is to be his own bishop and priest, refusing to submit to the servitude and spiritual dependence symbolized by the Catholic ecclesiastical hierarchy.

The division between the priesthood and the laity is thus broken down and there is a democratic levelling of the ecclesiastical hierarchy. There is no magical continuity with the past by and through which the priesthood is to hold the Christian laymen in humiliating bondage. Rather, the Christian laymen are to be encouraged to exercise the full liberty of their Christian calling and become kings and priests themselves, acknowledging servitude to no human authority. The ideal is that all Christians should treat each other as equal in the sight of God, recognizing their mutual interdependence in faith and service. Those who lead should not lord it over Christ's flock, but should constantly recognize that even though a special responsibility has been placed in their hands, they, like other men, need the support and counsel of their fellow-Christians and can learn much from the experience of those to whom they minister. The true Church is a democratic fellowship, a community of mutual friendship, not an aristocracy in which some are spiritual

masters while others humbly obey.

From his study of the beginning of Protestant orthodoxy, Burtt is persuaded that while Luther and the early Protestants use the Bible as the basis for justifying this democratic freedom of the Christian life, there is implicit here, as Reformation literature will show, a deeper ground for their opposition to Catholicism.

> It lies in a different fundamental feeling as to what kind of affair true religion is. Having this feeling, it was easy for them to find it supported in the Bible. Their aspirations, instinctive convictions, and spiritual experiences emphasized liberty as a central religious good; they rebelled against the position of obedient humility before human ecclesiastics assigned to the religious life of laymen in the Catholic system. They were sure that God wanted free men, not slaves, as his children. This feeling and assurance led to an insight into the essence of religion which was irreconcilable with the conception occupying the status of Catholic orthodoxy. The heart of religion for them is the complete freedom of the Christian man from all priestly law, all prescribed works of penance, all bondage to human authority. Utterly prostrate before God, he is a serf to no man. (17:158)

He goes on to say regarding the spirit contained in Luther's treatise on Christian liberty,

> In these words there breathes an attitude toward religion which is non-Catholic through and through. At its heart lies insistence on freedom instead of dependence, individualism instead of ecclesiasticism, dignity instead of humility, equality instead of authority of some over others. (17:159)

In 1536, John Calvin published the first edition of his Institutes of the Christian Religion (18). In this work he shared with Luther the platform of justification

by faith, and it has stood through subsequent history as the outstanding systematic formulation of Protestant theology.[1]

Orr points out that although Calvin's system, usually spoken of as Calvinism, has a unity of view arising from a great central controlling idea, there is little in its particular doctrines, taken by themselves, peculiar to Calvin (65:146). Its predestination doctrine usually regarded as its most characteristic feature is at least as old as Augustine, and it was maintained by Luther and Zwingli as stoutly as by Calvin himself. For the rest, its doctrine of the Trinity and of the person of Christ are those of the Ecumenical Councils, and its Evangelical doctrines--including the Atonement and Justification by Faith, without works or merits of the sinner--are in the main the common heritage of Protestantism. What Calvin did was to mold these doctrines into a logically articulated system under the guidance of the great determining thought of God's absolute sovereignty in the worlds of both nature and spirit.

It is necessary when looking at this system to arrive at some clear conception of the principle on which

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[1]Horton states that of the historic types of Protestantism, there can be no doubt which has done the most to shape theological thought in America: Calvinism. (45:105) (Italics in original.)

the system depends, and from which it derives its distinctive character and unity. That principle most people would be disposed to find in the doctrine of absolute predestination, but one must look further, says Orr, for a deeper and more fundamental principle to carry us to the ultimate basis of Calvinism. After giving several viewpoints as to what that central principle is, he writes:

> . . . they touch the essential point, that the Reformed theology comprehensively considered, affirms the entire dependence of all things in nature and grace, in their being, ordering, and capacity for good, on God. (65:148)

Burtt concurs with this evaluation when he states:

> Now Calvin's foundations were likewise Augustinian, his central and all-controlling doctrine being that of man's complete dependence upon God as absolute Sovereign will. (17:147)

The following is a very brief enumeration of the leading parts of Calvin's theological system:

1. The first word in Calvinism is "God." It is contended by Calvin in the Institutes that a knowledge of God is naturally implanted in the mind of man, and that the Creation also is a glorious revelation of the essential attributes of God. But man is blinded by his state of sin, and needs the fuller revelation given in the Holy Scripture.

2. The Creation depends absolutely and continuously upon God who fosters and guides it by his secret inspiration. The world he has made God unceasingly rules by His

providence in pursuance of a purpose (teleology).

3. Man is viewed by Calvinism as a pure being, in his Creator's image, but as now fallen and corrupt through his voluntary defection from the good. This corruption of nature proceeds from the first parents of the race to all their posterity; man's natural gifts, as Calvin phrases it after Augustine, being corrupted by sin, and supernatural gifts withdrawn.

4. The Calvinistic doctrine of the Christ as the Mediator follows, in respect of the Person of the Redeemer, the lines of the older theology.

5. The crux of the Calvinistic doctrine comes in the application of redemption which, of course, is concerned with his theory of predestination. He gives it a new version, but assuming that God not only predestines some for grace but decides that others are destined for eternal damnation. (65:154-155)

To recapitulate this theological survey, in the beginning it was observed that immediately following the event central to the Christian religion, the life of Jesus, individual efforts were directed toward making an interpretation of that event, and there is evidence of diverse points of emphases in the writings of Paul and the Fourth Gospel.

Of particular interest to the purpose of this study

in Paul's interpretation is his emphasis on the complete corruption of the nature of man through sin so that he is totally unable to do any good thing. For Paul, this was the human problem for which there was no answer. Another emphasis in Paul, which no doubt results from the preceding concept, is his interpretation of the person and work of Jesus Christ. Through the redemptive work of Christ and through his indwelling presence, Paul believed that he had cast off the old nature so that no longer was he under the domination of the flesh but of the spirit.

The writer of the Fourth Gospel presented what to him was the interpretation of the meaning of the event. While the influence of Paul's experience and thought is evident in John's interpretation, nevertheless, he goes beyond Paul in setting forth his own unique portrayal. Whereas, in Paul, Jesus is interpreted as being divine since he was the incarnate word of God, the Jesus of the Fourth Gospel is not simply the Christ, but the Son of God.

Here began an interpretative process whereby <u>the event</u> would ultimately occupy a place of central importance in a plan of salvation that was to be of cosmic significance in its theological formulation.

However, this process was not to go on without incident. At times, it was carried on in the midst of

controversy so that there arose the need for an adequate method whereby the new faith might be expounded and its validity defended. This was provided for in the work of Origen who set the fashion of theological method which prevailed for several centuries. This methodology was characterized by an appeal to the Bible as the authority.

This process of interpretation reached full bloom in the theological articulation of Augustine who set the pattern and the mood for future theologians. By beginning with God, that is, regarding him as the starting point for any theological formulation, Augustine set the pattern for theological procedure. And, following in the general spirit of Paul in his evaluation of the nature of man as being evil and thus apart from God which is to be impotent intellectually and morally and hence in need of supernatural aid for his salvation, Augustine set the mood for theological conceptions of human nature. It was against this gigantic theological background that Protestant orthodox theology was later written.

Martin Luther shows the effect of this mood in his assumption of the existence of an innate evilness in man's nature which makes it impossible for him to perform any good deed. Man, by nature, is depraved and cannot choose the right. Augustine and Paul are reflected in the contention that it is only through faith, which is the gift

of God, that man can be certain of his salvation. However, a new mood is introduced in Luther's theology. It is the testimony of freedom and independence. The new spirit comes as a result of being liberated from sin and from the religious authority that has held men in bondage for centuries, the Catholic Church. By what authority does this emancipation take place? The authority of the Word of God.

Calvin, in his Institutes, continues in the same mood as he stresses man's complete dependence upon God who is sovereign. Man is conscious of his sinful state; but, he is totally impotent to gain release from it. As with Luther, Calvin maintains it is only through self-humiliation and reliance on God's strength that salvation becomes possible. One of the cornerstones of his system is his doctrine of predestination in which he assumes that God not only predestines some for grace but destines others for eternal damnation.

Before continuing the theological survey with the birth of Liberalism, it would be well to digress briefly at this point. In his psychological analysis of the Reformation period, Fromm expresses his belief that Luther's system, insofar as it differed from the Catholic tradition, has two sides, one of which has been stressed more than the other in the picture of his doctrines

usually given in Protestant countries (30:74). This one aspect points out that he gave man independence in religious matters; that he deprived the Church of her authority and gave it to the individual; that this concept of faith and salvation is one of subjective experience in which all responsibility is with the individual and none with an authority which could give him what he cannot attain himself. Fromm feels that these are good reasons for praising this side of Luther's and Calvin's doctrines, since they are one source of the development of political and spiritual freedom in modern society.

But while modern freedom has brought man independence, it has also brought isolation and powerlessness, and it is this aspect of modern freedom that Fromm believes has its roots in Protestantism just as much as that of independence. In his analysis, Fromm points to and stresses the side of Luther's and Calvin's doctrines in which he believes this negative aspect of freedom is rooted--their emphasis on the fundamental evilness and powerlessness of man (30:74). Both Luther and Calvin manifest the same spirit, theologically and psychologically, in that religion is rooted in the powerlessness of the individual. They offer a solution to the individual in that by complete submission and self-humiliation he can hope to find salvation. Not only must the individual

accept his insignificance, but it is only by humiliating himself to the utmost, by giving up every vestige of individual will, by renouncing his individual strength, only then can he be acceptable before God. Relationship to God, for Luther and Calvin, was one of complete submission. So Fromm concludes that while Luther freed the people from the authority of the Church, he made them submit to a more tyrannical authority, that of a God who insisted on complete submission of man and the annihilation of the individual self as the essential condition of his salvation.

At this point one can do little more than take notice of these two items to which Fromm has called attention. To restate him, he says there are two sides of Protestantism found in the teachings of Luther and Calvin which have had both a negative and a positive effect upon freedom in modern man. On the one hand is the spirit of freedom and independence which has been bequeathed to the individual, and on the other, is the stress on his weak and powerless nature which has been inherited from the Fall.

One has two reactions to Fromm's evaluation of Luther and Protestantism on these points: first, from just a superficial observation, one is inclined to agree that these two aspects do characterize the mood of orthodox

Protestantism, and the second reaction which is in the form of a question, are not these two aspects basically antithetical or contradictory? In other words, how can these seemingly contradictory aspects exist within the same religious orientation? In the section of this chapter dealing with Fromm, the concern will be to give a fuller treatment of his study in an effort to understand the rationale for this evaluation. But for now, it seems valid to say that Protestantism has been characterized by these seemingly incongruous aspects.

An effort to understand the origin and development of what is generally agreed upon as being Protestant theological orthodoxy has been the purpose of this section. In the survey, there has been a rather cursory examination of those personalities and emphases felt to be significant to an understanding of the mood or spirit of that theological orientation. Once again may it be said that the writer is aware of the emphasis on the descriptive rather than analytic nature of the survey, but it must be so owing to the purpose of the study and the limitations involved.

Developmental Factors in Protestant Liberal Theology

One is faced with many difficulties in seeking to give an account of the birth and development of Protestant

liberalism. There were no great historical figures, associated with its beginning, who laid the theoretical foundations for its theology or philosophy. This is true because there is no one philosophy or theology to expound. Furthermore, there is no one point in the history of liberal Protestant thought which marks the break with the past and a conscious departure from the traditional orthodox theology. Perhaps the most that can be said with regard to its historical context and development is that it represented a fairly unified tendency in religious thought during the nineteenth and early twentieth centuries.[1] This tendency was made up of several features which give it some semblance of unity as an historical force (17:280).

Before examining those features, brief note should be taken of two historical factors which had an important bearing upon the development of this central tendency. The first of these had to do with the contribution of the German theologian, Friedrich Schleiermacher, who has been called the father of modern liberal theology. If the reader will recall, attention was called earlier to Origen

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[1]For a succinct statement dealing with the development of theology in America in the last half-century, the reader is again referred to Horton's article (45). He divides it into three main periods: (1) a period of growing liberalism, roughly from 1900-1920; (2) a period of sharp controversy and realignment from 1920-1935; and (3) a period of constructive restatement, since 1935.

as one who initiated the theological method that was to be in vogue for many centuries.[1] Origen began his system with the doctrine of God and built up his statement of the various doctrines by appealing to the Bible as the final authority on which to validate his premises.

But with Schleiermacher this method is renounced and a new one introduced. He adopts an empirical attitude in which he starts not with God but with experience. God is no longer the central fact in religion or theology as his place is taken by man's religious experience. The religious experience of the individual is the ultimate court to which one appeals, not to traditional authority. Schleiermacher characterized the religious experience as the feeling of absolute dependence (74:12). This is a universal feeling and capable of discovery by anyone who reflects on himself and his feelings. Now the being with whom one is in touch in this consciousness of absolute dependence is God. Schleiermacher here defines God as the universal, all-controlling reality disclosed in man's consciousness of absolute dependence (74:16-18). The function of the term is simply to denote a universal factor revealed in human experience; it has no rights as its own. But the decisive thing for Schleiermacher is experience, and it is always the last court of appeal.

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[1] *Supra*, p. 29.

In this contention of Schleiermacher, a thorough-going revolution in theology takes place. A tentative quality is introduced into theology as all definitions of doctrines are liable to revision in light of continuing human experience. Theology becomes tentative and progressive as it is rewritten in the light of new experience. Its task no longer is to set forth a systematic statement of doctrines, being validated by some external authority, but to look to the religious experience of man and give a systematic interpretation of that experience.

Burtt points out that Schleiermacher's great contribution was his insistence that there is something in the present experience of man which gives meaning to the concepts of religion, and that by systematic appeal to that experience, one can distinguish the valid meanings from the erroneous ones. And so far as liberalism rests on any basic philosophical principle,

> that principle consists in this development of empiricism into a positive and constructive method for the interpretation of religion. Its foundation is contemporary religious experience, and its task is to redefine the major ideas of theology in the light of that experience, abandoning whatever lesser elements of the creed seem inconsistent with the new definitions and transforming others. (17:295)

The second historical factor to be noted is that liberalism has sought to come to terms with the findings of modern science, a circumstance which is the main key to its interpretation.

During the nineteenth century, science vigorously challenged orthodox theology at a number of vital points and in each case forced a choice between two alternatives. One was to reject the scientific conclusions and to stand in uncompromising opposition to the assumptions and methods of explanation by which they had been reached where religious doctrines were involved; and the other was to accept them and reinterpret theology in harmony with the implications of those findings. Those who uncompromisingly resisted the advance of modern science came to be known as the fundamentalists. And those who felt that some of the issues in orthodox theology which were threatened were not essential to a true and living religion, that the basic values in human life with which religion is primarily concerned lie in another realm and are not disturbed by these changes--these were the liberals. For them, theological orthodoxy might be surrendered in this or that detail of its creed, but that which is enduringly significant in religion remains, and even gains new luster by its detachment from those superficial and irrelevant trappings.

Those who in the face of this situation became liberals found a way to reconcile religion with the new intellectual effort called modern science. In the first place, they generally accepted the scientific methodology

of investigation as being valid. They felt that theology was doomed if it sought to set itself up in opposition to that method. In the second place, and, as a result of assuming the preceding position, they found it necessary to re-examine, re-interpret, and to re-adjust their theological views as a result of the conclusions reached by and through the scientific method.

After noting these two historical factors, let us examine some of those features which served to unify Protestant liberalism as an historical force. Those features were made up of the achievements or conclusions resulting from the scientific method, or it could be said, the new concepts which came as a result of the scientific conclusions. Among the more important of these were the theory of organic evolution, the higher criticism of the Bible, the comparative study of religion, and now there is the development of psychological science along Freudian lines.

On each of these matters, fundamentalists refused to accept the scientific conclusions, holding them to be inconsistent with essential religious truth; but, liberals were led in their guiding principles to adopt them and to reconstruct their theology in harmony with them. On the last of these, perhaps the issue is still open as to how theologians are going to handle the conception of man

which this realistic scientific analysis offers. But unless there is a departure from the principles which have guided the growth of liberalism thus far, they will come to terms with the issue.[1]

The methodology of the liberal approach is evident as one examines the manner in which these scientific conclusions are interpreted. Only a brief consideration will be given to those conclusions which have a direct bearing upon this study. The first of these is the theory of organic evolution, the nature of which is too familiar for recounting here. The concern here is more with the results or consequences of that theory for the liberal.

The most important specific consequence of this theory was that a naturalistic view of man's origin and nature was implied. Heretofore, the creation account in Genesis as a direct and special act of God was taken literally. In this traditional formulation, man was regarded as being created in the image of God with a soul whose destiny lies in the supernatural realm but from which it had defected through sin. Apart from divine grace, he is impotent to secure forgiveness for the guilt which condemns him to an eternity in hell. When that

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[1]There is already some effort along this line as evidenced by Roberts' work (72), the viewpoint of which, Hiltner points out transcends both liberalism and neo-orthodoxy, but would have been impossible without both of them (40:195).

grace comes, it performs a miraculous transformation through which he becomes a heavenly heir. The essential need of man and the nature of his salvation are to be explained only in supernatural terms.

The implications of the new theory was that far from being a special creature, as Augustine had conceived of him, man is nothing more than an animal that has emerged through the process of natural evolution. From the evolutionary standpoint, man's entire origin, history, and make-up appears capable of explanation as part of a purely natural order governed by certain verifiable laws.

The fundamentalist, of course, rejected the argument. They found it impossible to reconcile this evolutionary view of man with the doctrine they found revealed in the Bible. For them, to accept this view would be to abandon a hallowed Protestant conviction that the Bible in all its parts is an infallible revelation of divine truth.

The liberal, however, found it possible to reconcile his conception of religious experience with this theory. In making the readjustment needed by an acceptance of this theory of evolution, he evinced an attitude that was basic to the whole interpretative process. It was his conviction that the facts and the values which are central in the religious experience remain untouched by this theory

and that which had to be surrendered was never central at all. The truth that is central is something which no scientific fact can destroy, namely, one's own religious experience. It is through this religious experience that values are realized and the task of theology is an attempted explanation of it and may need revision at any time. Therefore, it makes no difference as to man's origin or by whatever process he came to where he is today. The essential fact is that he is here with whatever capacities and experiences which may be said to characterize him including his potential to aspire toward spiritual ideals and to make progress in their realization.

In accepting the evolutionary theory, these liberal thinkers found it necessary to completely revise their own theological assumptions. As has been intimated previously, this and other theories were in contradiction to the traditional manner of perceiving the Bible and associated concepts, such as revelation, inspiration, and interpretation.

From the standpoint of the fundamentalist and the traditional orthodox view of supernatural revelation, the Scriptures were looked upon as revealing infallible timeless truth. Any interpretation of the Scripture must be in harmony with the doctrine that an omniscient deity is the author of every statement.

During the Reformation, the Protestants rejected Catholic tradition and rebelled against the Church's authority. The Bible was opened to the study of laymen in the belief that the individual was competent to use the Scriptures as a guide to his salvation. In this historical context, Protestant scholars began to study the Bible systematically to discover exact meanings of the writings. It was not long, however, before there was the awareness that within the Bible there were apparent discrepancies which placed the individual in a dilemma if he was to be loyal to the traditional theory of inspiration. Numerous contradictions were found where it seemed impossible for both of the two statements to be true. For example, in the story of Noah's flood experience, the patriarch is first told to preserve in the ark one pair of every species without distinction of clean or unclean; then, he is bidden to save seven couples of unclean beasts.[1] What was the individual to do? If he attributed this to God's inscrutable ways, then in the end, the Scriptures would become useless as a guide to his salvation. For if God's mind and man's go along on different levels, then, how could the individual interpret the Scripture with assurance as to its meaning?

The application of the methods of higher criticism

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[1]Gen. 6:19; 7:2.

helped to resolve these apparent discrepancies. This procedure refused to admit that the documents examined disclose revealed, infallible, and timeless truth. The method of higher criticism sought to discover the meaning of statements contained in the documents by dealing with the specific historical situation in which the author wrote. Basic questions were asked in an effort to determine the historical context of the writing: Who was the author--the one assumed by tradition or someone else? What is the date of the writing? What was the author's purpose in writing? How reliable are the source materials he used, if any? What are the distinctive features of language and style exhibited? The results obtained from such questions, of course, were very challenging to the orthodox concepts of inspiration and revelation.

For those who had accepted the implications of the evolutionary theory, there is presented this new critical method for studying the Bible. It proved to be a decisive influence in leading to a radically new way of perceiving the Scriptures.

> The Bible itself becomes viewed as a product of natural evolution--a collection of books displaying man's progressive understanding of God as he grows in moral and religious insight, rather than a supernatural disclosure of absolute truth. (17:308)

> The Bible from this point of view is essentially a record of man's past religious experience, reflecting at each stage the fallibilities and limitations

> of his outlook as well as his dominant loyalties, ideals, and hopes. Its agreements and disagreements, both major and minor, are just what we would expect in a collection of books of this kind. (17:316)

Thus, for the liberal there is a revised conception of the Bible. The orthodox view is rejected and there is a radical revision of such concepts as inspiration, revelation, et cetera. Now, one speaks in terms of man's halting and gradual discovery of divine truth rather than holding to the assumption of an absolute disclosure from God's omniscience.

Accommodating their concept of Scripture with this particular scientific methodology, the liberal still felt nothing of value had been lost in the action. In fact, it would be argued, genuine religious values were enhanced, not destroyed, by accepting this critical view of the Bible. This argument was based on a view basic to the whole approach of liberalism. The liberal believed that he and the writers of the Scriptures, through the medium of the religious experience which united them, shared basic concerns as each was involved in the never-ending quest for a fuller understanding of the nature of reality. For the liberal, one fundamental truth remains--that all men have religious experiences, and so far as the Christian is concerned, his experience is aided, renewed, and guided by the records of Jesus' life and teachings in the Gospels. Because of these truths that are eternal and

verifiable, that is, they are written into the very nature of the universe, then nothing really vital has been lost from them since they do not depend on any doctrine of general or special revelation.

It is hoped that the distinctness of the approach of the Protestant liberal has become obvious. But it is in another direction that the spirit or the mood of the approach becomes even more apparent, that is, in the definition of religious experience.

What does one mean by this term? What is the essence of the religious experience, and how does one identify or distinguish it from other experiences? Schleiermacher, to recall, found the essence of the religious experience in man's feeling of absolute dependence. Generally speaking, this definition has not been accepted by most liberals who find it too narrow and of a passive nature.

To better define the liberal's interpretation of religious experience, is to first think in terms of the traditional manner of perceiving religious experience usually conveyed in the word conversion. A comprehensive picture of this experience is given in the orthodox theological formulation in which the total process is interpreted as being planned, put into effect, and carried out through supernatural action. One starts with

the sense of sin because the individual has been indoctrinated with the belief that, due to his inheritance, his nature is evil. Through the fall of Adam, one has been willed a corrupt nature. As a result of this, the individual is out of relationship with God, his fellow-man, and creation in general. Hence, there is one basic need for man, and it is a religious one. The individual sinner has a desperate need to come into right relationship with God and the universe. To come into right relationship, the seeker participates in a process whereby through the grace of God as revealed in Jesus Christ his sins are forgiven and he receives a new nature. He becomes a new creature in Christ Jesus, to reflect the Pauline expression. The way is cleared for him to experience the relationship to God that was his before the Fall. This is done by the casting off of the old sinful nature so that the redeemed self might enter into the new relationship with the Redeemer.

There is a sense of forgiveness, joy, peace, and serenity which comes to the individual because he has the deep assurance he is right with God. Out of joy and gratitude, he then dedicates his life to the One who made his salvation possible. Furthermore, it is not enough for him to have this experience, others must know the joy also. Thus, he dedicates himself to this end. So, by and

through the grace of God, the individual is forgiven his sins and experiences salvation in which state there is a total perceptual change with regard to himself and the external world as a result of internal unity.

The liberal would look at this experience and describe it more in terms of an empirical psychology. The individual has many needs; he has the need for food, sex, friendship, achievement, et cetera. However, none of these is distinctly religious, in fact, it is doubtful if there is such a thing as a religious need. Psychologists have increasingly failed to find it (4:6). But over and above all these individual needs, it would appear that man has a general and comprehensive need, at least most do, the need to integrate all the scattered and conflicting parts of himself, the impulses, emotions, et cetera, into a coherent and effective unity. It seems that man has this natural demand for an organized personality within himself. "There must be wholeness within realized in full response to the wholeness without" (17:325).

In the past this integration of personality is the good that religious faith has brought to men. But it has been cast in terms appropriate to traditional theology. For example, when one speaks of a sense of sin, it is essentially a consciousness of failure to win a unified self because of conflicts within. The same is true with

other concepts of fundamental orthodoxy. Take for another example, the concept of salvation. The individual becomes emancipated from the conflicts within, experiences an inner transformation that leaves him with a new sense of unity and a plan for life. The self has become integrated and mobilized. On the one side, it experiences a sense of release from inner discord and has a new feeling of power, direction, and confidence. On the other, it becomes devoted to some appealing cause, person, ideal, et cetera, usually guided by some great vision.

In other words, here is a theorem of experience; it is written into the nature of things. However, there is more than one way to interpret the process that occurs. One way has been represented by traditional theology. Another, of course, would be represented by the liberal as he attempted to accommodate his theology to the implications of the scientific conclusions. And in dealing with the nature of religious experience, he continues to follow the same general procedure. The concern is to interpret the experience of integration of personality in terms of his commitment to the Christian faith.

> As he develops that interpretation, what is uppermost in his mind is the fact that Christianity, at its best, has provided a way that is still essentially valid for realizing such integration. Christian people through the ages, he is sure, have found experientially that the most effective way for them to attain this goal is through acceptance of the ideas

> for which Christianity distinctively stands and personal loyalty to the spirit exemplified in its founder. He wishes to preserve continuity between his own religious experience and that of the Christian past. (17:326)

While he attempts to maintain continuity with the past, the end-product of his thinking differs decidedly from that of the traditional picture. Whereas in the orthodox approach the appeal is to dogma to interpret or explain the nature of the experience, the liberal contends he is speaking of the same experience but the interpretation is couched in different terminology and still within the Christian tradition. The basic common denominator is the same; it is the terminology adopted for explanation that is different. Whatever terminology one might employ to give an account of the experience, each is speaking of the individual's need to realize wholeness within in response to wholeness without.

Concluding this treatment of liberalism, brief note should be taken of some of the implications of this accommodation process. An obvious implication of this approach, according to the fundamentalist, is the reduction of the supernatural element in the religious experience. As a result of the implied reduction, the liberal thinker was forced to entertain the question, how about the meaning and the validity of the concept of God?

This question became especially relevant when the

liberal sought to do business with the theory of evolution. Once he had accepted the theory, then he had to think of the world, life, and religion in its terms, and to make the intellectual adjustments needed, some of which have already been noted. As a result of one adjustment, it was observed that religion becomes an evolutionary product. No longer is it grounded on an outside absolute authority, but upon the authority of one's own experience and reason. Then, just how and where does one conceive of God in this conceptual structure?

The answer to this query, theologically speaking, was the doctrine of divine immanence. Whereas traditional theology had seen fit to stress the awful transcendence of God, the liberal was convinced that its opposite, the immanence of God, should be emphasized. For him, God is present <u>in</u> the process of living.[1] His is not a finished creation, but the world is still in the making and the liberal has the optimistic belief that he shares responsibility with God in creating a new day.

The entertaining of this concept by the liberal resulted in the restating of several key doctrines. From the standpoint of this study, there was one especially

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[1]It is fair to say, we believe, that this stress was not to the exclusion of the transcendent aspect of God's nature, but it was the liberal's conviction that there should be a greater than previous emphasis on the immanental aspect.

significant. McGiffert points out that for those who held this idea the old perception of the nature of man was destroyed.

> By traditional Christianity man was thought of as totally depraved and corrupt, the opposite in every sense of the divine. To be human was to be undivine, to be divine was to be unhuman. Where divine immanence is believed in man is recognized as himself divine. His nature is one with God's, not other than it. He is but a limited being, but he is an expression of the divine nature and needs simply to awake to that fact. This means of course, a revolution in the old conception of salvation. What man requires is not a regeneration in the old sense or a change of nature, but simply an awakening to what he really is. He needs no magical or sacramental grace but simply the determination born of his recognition of his divine sonship, to live as a son of God should. (59:206)

The influence of this doctrine of divine immanence is evident as one looks at the revised interpretation of the orthodox way of perceiving revelation. As God is immanent in the life of man, then divine revelation comes from within, not from without, as regarded traditionally. The religious person looks into his own experience for the disclosure of divine truth. When he reads the Bible, what he finds there is a record of the religious experiences of other men who have found God in their own souls and have learned from him there (59:204).

There is no special revelation or agents of revelation to be found for there is no distinction between natural and supernatural. Thus, when one speaks of the person and work of Christ as revelation, it is not to be

thought of in the orthodox sense as being external disclosure, but as the fruit of personal communion and vital inner fellowship (74:377-475). According to Schleiermacher the significance of Jesus Christ lay in his consciousness of oneness with the divine, and he arouses that consciousness in the Christian as he comes into contact with him (74:385). Revelation, then, is not thought of as the communication of objective truth, but as the disclosure of a reality of consciousness. Because of Jesus' sense of God and only because of it, he is the Christian's Lord and Master, the one adored and followed. It is he who saves the Christian from separateness and sin and restores him to wholeness and holiness. Therefore, one's belief in his deity is no longer a mere matter of tradition; it is the necessary consequence of his work in communicating his oneness with God, a work to which the individual Christian's experience bears testimony.

Before summarizing this section on the rise of Protestant liberalism, brief attention should be given to another divergence that emerged from this developing historical orientation. In the preceding section, we have examined in a rather surface fashion one of the emerging divergences, that which has been popularly called modernism. The modernist was motivated, as has been observed, by his concern to stay within the framework of Christianity

and at the same time recognize the implications of the achievements of the scientific methodology. One result of this approach was a rather comprehensive revision of many of the traditional theological concepts, such as the nature of man, the nature of God, the concept of revelation and authority, and finally, the nature of religious experience. The last named especially reflected the results of the theological overhauling process.

While modernism was characterized by its conservative tendency in the liberal stream to hold to the past, Burtt points out that the other emerging divergence was more radical in its spirit and methodology (17:324). To this more radical form of divergence is given the label humanism.[1] The difference between the two is obvious in their approach to an interpretation of religious experience. The humanist would ask, if one appeals to the facts of human experience rather than to some traditional dogma, then cannot religious good come to man apart from the Christian framework? The humanist, of course, says that it can and does.[2]

The particular form of humanism to which Burtt calls attention is a new statement that emerges as a

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[1]The reader is again referred to Horton's article (45:112).

[2]For a fuller statement, see Haydon (38, 39) and Potter (68).

reinterpretation of the central convictions of an older humanism (17:370). One of the modes of its reinterpretation is that which seeks to take advantage of the insights that are accumulating in the field of psychotherapy and endeavors to deal with deeper emotional problems which traditional theology has thought of in terms of such concepts as sin, guilt, grace, forgiveness, et cetera. These problems are regarded as being real and perhaps as all-embracing as Christian theology has maintained, but it is felt that they can be just as well understood and as adequately treated from within the humanistic orientation. The argument is that traditional religious theology is too narrow in its assumptions and actually encourages an unfortunate sense of dependence in the sick soul for whom it seeks to provide a cure. A conscious application of these assumptions to the development of a new religious humanism is to be found in the writings of Fromm (30, 31, 32, 33). Once again, the treatment of Fromm must be deferred until the second section of this chapter dealing with certain psychological considerations.

In summarizing this section on the rise of Protestant liberalism, may the point made at the beginning be reemphasized--that it is difficult to deal with such an abstraction as this, especially within the limitations involved. To treat it adequately one should make such

important detours as sharpening terminology, showing tendencies and reactions, key figures, underlying social and economic forces, that are so necessary to an understanding of an historical force such as this. This present treatment has been guided by two basic concerns: first, to select those aspects that provide insight into the basic nature of the movement, and secondly, that those aspects be relevant to the purpose of the research. Both of these concerns were to serve the purpose of capturing the mood or the spirit of what has been called Protestant liberalism.

It was observed that the Protestant liberal approach to religion came as a result of the merging of several important factors. The acceptance of these factors necessitated a complete revision of the doctrine of orthodox Christian theology. One of these was the departure from the traditional manner of perceiving the Scriptures. The advent of Schleiermacher's empirical theological methodology plus the influence of several concepts such as the evolutionary theory and higher criticism which came as a result of modern science combined to modify the older perception of the Bible. No longer was it to be regarded as an absolute authority. The Scriptures are now interpreted as a record of man's religious experiences which reveal his gradual discovery

of divine truth rather than as a supposed absolute disclosure of God's omniscience.

Man can discover divine truth because God is not up there or transcendent, but is to be found within, immanent in the very processes of life. Furthermore, if God is to be found within the natural processes of life, then, obviously there can be no division or chasm in the usual theological sense between the natural and the supernatural. This, then, is an artificial distinction.

In holding to this doctrine a necessary consequence is the revision of the concept of human nature. For if God is immanent in life, then how can it be argued that man's nature is basically corrupt, evil, or depraved? Even the evolutionary perception of the origin and history of man, from the standpoint of this doctrine, can still be interpreted as a result of God's activity. For God is part of man and man a part of God, thus he is not separated from God as a consequence of a diseased nature. Therefore, he is not in need of regeneration or a change of nature as conceived in the traditional framework of salvation. Because of this participation in the divine nature, which is immanent in the structure of existence, what is needed is an awakening to that fact so he can move in the direction of claiming his heritage--to live as a son of God.

The process of turning in that direction can be described in terms of an empirical psychology. But it can still be regarded as taking place within the Christian framework. The basis for this assumption is the view that the nature of religious experience is the same to all ages. What binds the writer of the Bible to the liberal is his feeling that both share this experience. It is the very nature of this experience written into the structure of life that unites the one with the other. However one may interpret it, it is the satisfying experience of finding integration within which provides a frame of reference or an orientation by and through which one views the universe without. One may generalize and say the liberal broadens or universalizes the nature of the religious experience, while the traditional or the orthodox tends to restrict or compartmentalize it.

These have been the major emphases within the Protestant liberal theological orientation. As a result of these emphases, God's immanence, man's goodness and his gradual improvement, et cetera, there is a movement in contemporary theology which is reacting to this by re-emphasizing the classic Protestant doctrines of God's transcendence, man's sin, and justification by faith. Neo-orthodoxy is the term used to designate this movement.

The leader of the movement in its beginnings was

the Swiss pastor and theologian, Karl Barth (7, 8), while Emil Brunner has been its outstanding philosophical interpreter (13, 14, 15). In America, Reinhold Niebuhr (63, 64) has become the outstanding spokesman for a theology which is similar in its basic fundamentals to that of Barth's. Few of the representatives apply the term neo-orthodoxy to themselves, though Edwin Lewis has done so (54:167ff.).

By way of summarizing this first section of this chapter, which gives the theological matrix of the study, attention should be called to several important aspects. In the first place, it was observed that the Protestant orthodox theology is characterized by its reliance upon the Bible as the authority for giving content to, and defense of, that faith. That faith can be best summed up in several key doctrines, but one of which is especially relevant to this study, that of appraising man as having a corrupt and fallen nature. The roots of this doctrine go back to men like the Apostle Paul, St. Augustine, and the Protestant reformers, Martin Luther and John Calvin. The essence of their teachings and theological structure is the strong emphasis upon the debased state of human nature, its impotency in regaining its former state, and the need for dependence upon supernatural action for that restoration.

Fromm has written that an individual within an

authoritarian religious orientation would manifest certain personality tendencies of a submissive, dependent, self-abasing nature as a result of living within that orientation. Since it has been so apparent that the Protestant traditional, or conservative, theological orientation reflects the same spirit or mood of Fromm's authoritarian framework, then, can one not logically question if this will also be true of the conservative orientation? In other words, an individual lives within and breathes the spiritual air of that orientation. It tells him that he is lost, it tells him that he is inferior due to his diseased nature, it tells him that he has blighted the cosmic scheme of things, in short, it presents a low evaluation of his nature to him. In himself as he is, there is no hope; he must throw himself completely upon God's mercy to be saved. Just what effect is this going to have on his personality, on the way he perceives himself? How is it going to effect the way he meets the problems of life? What impact does this have on the total structure of his personality? To seek some sort of answers to these questions constituted one aspect of the purpose of this study.

It was further observed in the survey that the liberal theological orientation is characterized by a spirit and a methodology which is in direct contrast to

the traditional approach. Peculiar to the liberal methodology is its stress upon the appeal to experience rather than to dogma for the content and defense of its theological formulations. Such a methodology reflects a different evaluation of human nature as compared with the traditional estimate. This evaluation, no doubt, was based largely upon the immanence rather than the transcendence of God. Hence, one would characterize the liberal orientation as having transferred the seat of authority from without to within. Man does not rely upon external objects or forces for salvation and direction, but rather upon internal resources which in themselves are a manifestation of the action of God. This shift of authority then is obviously correlated with an optimistic evaluation of human nature which no doubt is based upon the doctrine of the immanence of God in the world, including man.

Fromm further wrote that an individual within the humanistic religious orientation would manifest a greater degree of freedom, independence, autonomy, et cetera, than an individual within the authoritarian framework. Since the liberal theological orientation reflects to a large degree the same optimistic appraisal of human nature, can one not also ask if this will be true of that orientation? An individual lives and moves and has being within a

religious orientation which stresses the dignity and worth of the individual. What will be the effect on the personality of that individual as he is told he is of worth and significance in the cosmic scheme of things. Furthermore, implicit is the fact that he does not have to rely on external authorities for power and direction in life, but on his own resources. Will such an emphasis influence the personality to the degree that such tendencies as independence, freedom, et cetera, will also manifest themselves? To seek an answer to some of these questions provided another aspect of the concern of this study.

There has been observed two major theological orientations within the Protestant tradition. These are two religious frames of reference in which the individual lives and through which he perceives certain aspects of reality, such as the nature of God, the nature of salvation, but most important of all, his own nature. This study was particularly concerned with the contrasting perceptions of the nature of man. In the one, he is viewed as being weak and sinful with the basic need for supernatural assistance in obtaining his salvation. In the other, there is to be seen a more optimistic evaluation which stresses his dignity and worth and emphasizes his cooperation with God in furthering the development of his powers.

This research was concerned to pose the question, what psychological effect do these dogmas have on the individual who lives and moves and has being within such a theological mood or atmosphere which characterizes these two. To what extent do they become a positive or negative force or influence in the life of the individual? Will a subject's self-evaluation be influenced by a particular theological evaluation of his nature as it is communicated to him through various forms of expression?

Bonthius has been concerned with certain psychological aspects of this problem in his study in which he surveys the different expressions of the way man has been taught to regard himself within the Christian tradition (12). His purpose, he writes, is to re-examine these different Christian ideas of self-acceptance, that is, the way man has been taught he should look at himself and the manner in which he should treat himself, in the light of modern psychotherapy's discoveries about self-acceptance (12:vii).

After examining the writings of men like the Apostle Paul, St. Augustine, Luther, and Calvin, he concludes these men have set forth what he calls "The Rejectionist Pathway" to self-acceptance (12:1-38). That is, all these men expound the basic idea of the renunciation and the despair of the self and the whole natural

human organism. Their disposition was to depend wholly on God, for they placed no faith in anything human. Man is a prisoner of his own self-love. His great need is a radical revolution, a true conversion so that his self will be rejected and he can become oriented around a new center, the only true center--God. The rejectionist pathway is marked by this intention to serve God only, denying oneself.

The concern of this study was to ask the question, what is the impact on the individual personality of such a theological dogma? Will such a pervasive theological evaluation of human nature as being weak and sinful, thus to be rejected, effect the total structure of the personality in any manner? Will it be true, as has been assumed, that the individual will have an abased, inferior evaluation of himself which will serve to paralyze his spiritual nervous system, or, will the reverse be true of the liberal orientation? Will an optimistic evaluation of human nature provide a religious atmosphere of acceptance so the individual may have such an attitude toward his own self rather than one of rejection? Such questions constitute the larger concern of this study.

The Protestant theological tradition is characterized as having two major religious orientations. These two are very different in spirit, methodology, and

doctrine. It is especially so in the perception of human nature that the two reflect vastly different moods, theologically speaking. The purpose of this research was to determine to what extent, if any, the theological orientation effected or influenced the personality of the individual within that orientation.

Historical Considerations: Psychological

In the first section dealing with the theological setting of this problem, two religious orientations were observed within the Protestant theological tradition. With regard to the perception of human nature the conservative orientation sees man, to use the theological vernacular, as being in a fallen state, as basically evil and sinful, and dependent upon God for salvation. The authority for such an interpretation is the Bible which is regarded as God's direct revelation to man. The liberal is characterized by its more optimistic appraisal of human nature and its stress upon his need to develop native capacities in working out his salvation in cooperation with God. The individual is exhorted to rely on his own experience rather than the experience of others in seeking for integration or salvation.

Theoretical Considerations

From the psychological perspective this study was concerned to question whether the resident personality was influenced by living within a particular theological mood or atmosphere. Will living within either of these two frames of reference be a factor that influences the type of personality that is developed? Specifically, will the individual within the conservative orientation manifest certain tendencies which can be attributed to the theological stress on his inherent weak and sinful nature? How does this effect his perception of himself? On the other hand, how does it influence the individual in the liberal religious atmosphere in which there is the emphasis on the dignity and worth of man? Will he manifest a greater need for self-direction, self-reliance, et cetera, as a result of living within this perceptual framework? In short, will the resident personalities exhibit certain tendencies which might come as a result of living within one or the other of these two orientations?

The general purpose of this study was to test the assumption that there is a relationship between a religious orientation and certain variables of personality, specifically, the conservative theological orientation and Abasement, the liberal theological orientation and Autonomy. According to the assumption and the hypotheses

being tested, the rationale seems to be that the stressing of certain dogmas by these theological orientations will result in certain definite psychological consequences observable within the individual personality. To seek for some understanding of that rationale is the larger concern of this section. In other words, from a theoretical standpoint, what are the psychological implications of those theological doctrines with respect to their impact on personality? What are the dynamics of that process which has given rise to an assumption that a specific theological teaching will tend to have a definite influence upon the personality? Since the larger assumption was taken predominantly from Fromm, a fuller statement of his rationale is in order at this point. An examination of his rationale will no doubt provide an insight into the dynamics of that process, and perhaps a concommitant result of that examination will be to locate the two variables, Abasement and Autonomy, in a larger context psychologically.

To understand the rationale of Fromm's assumption, it will be necessary to give a brief survey of Fromm's thought.[1] Fromm is one of the contemporary leaders in the cultural psychoanalytic group of neo-Freudians. He

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[1]The treatment of Fromm by Zisking has been of assistance in presenting certain aspects of Fromm's thought in this section (87).

deviated from Freud by rejecting the libido theory, discarding instinctual drives as chief motivators in behavior. He insists that socio-cultural factors are most significant in the development of personality and psychopathology.

Fromm believes the historical development of the individuality of man (individuation) runs a course that is somewhat parallel to personal individuation (30:24). The social history of man started with his emerging from a state of oneness with the natural world to an awareness of himself as an entity separate from surrounding nature and men. In this state of oneness, man was related to nature by means of primary ties which gave him a sense of security and belonging. But, he slowly emerged due to the gradual development of his human qualities which gave him mastery over nature and accented his separateness from it. By virtue of his reasoning powers, the use of symbols, et cetera, he was able to create tools and predict the future so he became increasingly freed from the demands of nature. Freedom brought with it, however, an increasing sense of self-awareness which gave him an increasing sense of isolation. As an isolated being he began to be aware of his limitations, and, at times, to feel peculiarly powerless and insignificant which filled him with a sense of uncertainty and doubt.

As a result of his intellectual capacities, he became aware of certain inconsistencies or incompatibilities over which he had no control. Fromm refers to these as dichotomies (31:40). Some of these dichotomies deal with human existence and are not modifiable; these are called existential. There are also historical dichotomies which are modifiable, that is within certain periods of time. But, faced with contradiction and conflict, it is the function of the human mind to find a solution.

> In the imperative drive to solve dichotomies, man has to erect a frame of reference and orientation from which he can derive an answer to the question of where he stands and what he ought to do. (31:48)

Fromm believes this need for a frame of orientation and devotion is the most fundamental and all-inclusive need of mankind. However, the contents of the systems that fulfill this need differ.

> These differences are differences in value; the mature, productive, rational person will choose a system which permits him to be mature, productive, and rational. The person who has been blocked in his development must revert to primitive and irrational systems which in turn prolong and increase his dependence and irrationality. He will remain on the level which mankind in its best representatives has already overcome thousands of years ago. (31:48)

In the life history of the individual, or personal individuation, there is a similar course that is run (30:24-39). There are some similarities at birth in the physical separation of the child from the mother and the

emergence of man from his animal state. The mother and child remain one for the period of care of vital needs. Gradually, the child becomes aware of himself as a separate entity from the mother and other objects. This process of individuation is furthered by that of education (frustrations and prohibitions) which sharpens the differences between the individual and his outside world (30:26).

There are two significant aspects in this process of growing individuation: one is the individual gradually develops his capacities, or the growth of self-strength, while the other is the sense of growing aloneness (30:29). As one experiences increasing emancipation, or as the primary ties are severed and there is the full development of individuality, there comes also an increasing feeling of not belonging and a sense of powerlessness. In comparison with one's own individual existence, the world seems overwhelmingly strong and powerful.

Once the primary bonds which gave security to the individual are severed and he faces the world outside himself as a completely separate entity, two courses are open to him if he is to avoid the unbearable state of aloneness and anxiety. If he takes the one course, he progresses to what Fromm calls positive freedom.

> He can relate himself spontaneously to the world in love and work, in the genuine expression of his emotional, sensuous, and intellectual capacities; he

> can thus become one again with man, nature and himself, without giving up the independence and integrity of the individual self. (30:140)

The other course open is for him to fall back and give up his freedom and try to overcome his aloneness by eliminating the gap between his individual self and the world. Fromm sets forth several ways in which the individual may try to avoid this sense of isolation and loneliness. He refers to them as "Mechanisms of Escape" (30:136-206). There are several, but the treatment here is concerned with that one directly related to this study, which he calls "Authoritarianism."

Authoritarianism is a frame of orientation the individual utilizes to relate to his world. When the primary bonds that have given him a sense of security are broken, he seeks for new secondary bonds to replace those that are lost. This particular framework is characterized by the "tendency to give us the independence of one's individual self and to fuse one's self with somebody or something outside of oneself in order to acquire the strength which the individual is lacking" (30:141). The more distinct forms of this mechanism are to be found in the strivings for submission and domination, or, as Fromm would rather say, in the masochistic and sadistic strivings. Masochistic strivings appear most frequently in the feelings of inferiority, powerlessness, and

individual insignificance.

The very opposite or sadistic tendencies appear in the striving to dominate, or the lust for power. The sadistic person is characterized by feelings of inferiority and individual insignificance. The individual shows a tendency to belittle himself, to make himself weak, and not to master things. Usually he shows a marked dependence on powers outside himself, on other people, or institutions, or nature. He tends not to assert himself, nor to do what he wants, but to submit to these outside forces. In the more extreme cases is found not only this tendency to belittle oneself and to submit to outside forces, but also a tendency to hurt oneself and to make oneself suffer. In this more extreme form, Fromm labels it a masochistic perversion.[1] The individual not only belittles himself, and suffers, but he enjoys it! What is the root or what are the dynamics of these masochistic tendencies?

Fromm's explanation is that once the primary bonds which gave security to the individual are severed and he faces the world outside himself as a completely separate entity, he experiences a dreadful feeling of aloneness and powerlessness. He is alone with the self facing an alien

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[1] For a fuller statement dealing with this subject, see Reik's comprehensive and detailed treatment (71), also Horney's work (43).

and hostile world. The frightened individual cannot bear to be his own individual self so he seeks for somebody or something to which he can attach himself.

> The different forms which the masochistic strivings assume have but one aim: to get rid of the individual self, to lose oneself; in other words, to get rid of the burden of freedom. (30:152)

The individual is caught in a conflict between the desire to be independent and strong versus his feeling of powerlessness and insignificance. Thus, if he can reduce himself to nothing or overcome his awareness of his separateness, then, he may save himself from this conflict. To feel utterly small and helpless is one way to fulfill this aim; to be overwhelmed by pain and agony is another. In either case, the individual is trying to reduce his individual self to nothing so he may overcome the feeling of separateness and be saved from his conflict. He is seeking, as it were, the extinction of his self as a psychological entity.

This annihilation of the individual self and the attempt to overcome the unbearable feelings of powerlessness constitute one aspect of the masochistic strivings. Another side is the attempt to become part of a bigger and more powerful whole outside oneself, to submerge and participate in it.

> This power can be a person, an institution, God, the nation, conscience, or a psychic compulsion. By becoming part of a power which is felt as unshakably

> strong, eternal, and glamorous, one participates in its strength and glory. One surrenders one's own self and renounces all strength and pride connected with it, one loses one's own integrity as an individual and surrenders freedom; but one gains a new security and a new pride in the participation against the torture of doubt. The masochistic person, whether his master is an authority outside of himself or whether he has internalized the master as conscience or a psychic compulsion, he is saved from making decisions, and saved from the final responsibility for the fate of his self, and thereby saved from the doubt of what decision to make. He is also saved from the doubt of what the meaning of life is or who "he" is. The questions are answered by the relationship to the power to which he has attached himself. The meaning of his life and the identity of his self are determined by the greater whole into which the self has submerged. (30:156)

Schleiermacher's definition of religious experience as experience of absolute dependence, is cited by Fromm as the definition of the masochistic experience in general (30:171).

To the individual who lives within this authoritarian framework, basic to all his thinking is the conviction that life is determined by forces outside man's own self, his interest, and his wishes. Man's happiness lies in submission to these forces. The powerlessness of man is the theme of the masochistic philosophy (30:171).

There is a milder form of dependence which is very general in our culture, says Fromm. The individual's whole life is related in a subtle way to some power outside himself. There is nothing they do, feel, or think

which is not related to this power. They expect protection from "him" or make him accountable for the outcome of their actions. The function of this power is to protect, help, and develop the individual and to be with him never leaving him alone. The "X" which has these qualities, Fromm refers to as the magic helper (30:174). Frequently, of course, this magic helper becomes personified and is conceived of as God. Other times, real persons assume the role, such as one's parent, husband, wife, or superior. The intensity of the relationship to the magic helper, says Fromm, is in reverse proportion to the ability of the individual to express his own intellectual, emotional, and sensuous potentialities. The more the individual seeks to get everything from the helper, the more is the center of his own life shifted from his own person to the magic person and his personifications.

There is one thing that is characteristic of this orientation, whether it is a mild form of dependence or the more passionate form of masochistic striving. Although the individual consciously feels secure and as if he belonged, basically he remains powerless and insignificant and suffers under the submergence of the self.

> He and the power to which he clings never become one, a basic antagonism remains and with it an impulse, even if it is not conscious at all, to overcome the masochistic dependence and to become free. (30:157)

If the individual does not choose one of the mechanisms of escape by which to evade the burden of freedom after the primary bonds are severed, then, there is another and more desirable orientation by which to meet the demands of life. This, Fromm calls the productive orientation. In contrast to the authoritarian orientation which leads to inner conflicts, anxiety, and does not make for real health and happiness, the productive orientation is the more desirable for relating to one's world. Why is this so? It is because in its basic emphases it serves to make the individual conscious of his powers and insists he should strive to make himself into a healthy and happy person through the free, rational, and responsible expression of those powers.

But one might ask, will this orientation not also lead to conflict in that it apparently disregards the welfare of others? Is this not essentially a selfish or self-centered orientation? To the contrary, argues Fromm, selfishness and self-love are not identical, far from it (33:57-63). In fact, the former arises because one has become incapable of the latter. He reasons that love, in its true meaning, is not a passive but an active concern for the loved object. It is characterized by care for the object and the responsibility to express that care in appropriate ways. Now anyone capable of loving another

object in this way will also love his self in the same way, for he, too, is a human being with all the qualities and powers of an object of love. Love is not a fixed quality which must be taken away from one object if it is turned toward another. From this it follows, according to Fromm, that one's self must be an object of love, as are other persons. This principle is basic to all of Fromm's thinking.

> . . . my own self must be as much an object of my love as another person. The affirmation of one's own life, happiness, growth, freedom is rooted in one's capacity to love, i.e., in care, respect, responsibility, and knowledge. If an individual is able to love productively, he loves himself too; if he can love only others, he cannot love at all. (33:60)

And for the one who loves only others thereby shows his love is not a productive quest for life and happiness but a demand that others give him the goods he is unable to achieve for himself; and this is the essence of selfishness.

True love, in terms of Fromm's analysis, is thus an expression of strength, freedom, and happiness; it is the only genuine form of self-realization. Love that is associated with a sense of duty and of sacrifice, and is thus contrasted with concern for oneself, is not really love, but some diseased substitute for it.

How does this kind of love enable the individual to overcome his sense of isolation and insignificance? Fromm's

reasoning runs somewhat along these lines. Man's deepest need is to overcome his sense of separateness, to leave the prison of his loneliness. How to achieve union, how to transcend one's individual life and find at-onement--these are one and the same question which men of all ages and cultures have striven to answer. One answer or response has been in that submissive form of relatedness by which the individual seeks to escape the unbearable feeling of isolation by making himself a part of another who directs, guides, and protects him. In this act, the individual renounces his integrity and makes himself the instrument of somebody or something outside himself; he need not solve the problem of trying to live productively.

In contrast with this orientation, Fromm presents the answer stressed in the productive orientation, that of love, for "love is the answer to the problem of human existence" (33:7). It is only as the individual truly learns to love that he breaks out of the prison of isolation and becomes related to his world in a meaningful way. Whereas, in the authoritarian orientation, the individual sought relatedness at the expense of losing the self, in the productive orientation he is able through love to find a satisfying relationship with himself and with others.

> . . . mature love is union under the conditions of preserving one's integrity, one's individuality. Love is an active power in man; a power which breaks

> through walls which separate man from his fellow men, which unites him with others; love makes him overcome the sense of isolation and separateness, yet it permits him to be himself, to retain his integrity. In love the paradox occurs that two beings become one and yet remain two. (33:20)

For Fromm this is the only orientation for meeting the demands of life. This is true because its primary concern is for the full affirmation of the individual's life, his growth, his freedom, and his happiness. Because of this concern, it is within this orientation one finds the mature personality. The personality within this framework is characterized by a respect for the integrity of others, with no desire to take advantage of nor submit to other personalities. Further, this personality is associated with a productive outlook in that he desires to develop his potentiality and a wish to see the same in others. He is a fully adjusted individual who has the capacity for love, and who attempts to use his powers, including his critical intellectual functions to their maximum extent (87:273).

Burtt, as we saw, categorized Fromm as a religious humanist, and the reason is fairly obvious (17:370). For one finds in his exposition of the desirable religious orientation, the same essential emphases as noted in his productive orientation (32:34-64). The purpose and spirit are basically the same.

> Humanistic religion . . . is centered around man and his strength. Man must develop his power of reason in order to understand himself, his relationship to his fellow men and his position in the universe. . . . He must develop his powers of love for others as well as for himself and experience the solidarity of all living beings. He must have principles and norms to guide him in this aim. Religious experience in this kind of religion is the experience of oneness with the All, based on one's relatedness to the world as it is grasped with thought and with love. Man's aim in humanistic religion is to achieve the greatest strength, not the greatest powerlessness; virtue is self-realization, not obedience. (32:37)

Again one sees the importance placed upon a mature love by the individual. It is his responsibility to develop his powers of love for others as well as for himself so he may experience this sense of solidarity with all living beings. A fuller exposition of this thesis is given in his analysis of "The Theory of Love," the full statement of which lies beyond the scope of this section (33:7-82).

However, relevant to the concern of this study, we see Fromm writing that

> the basis for our need to love lies in the experience of separateness and the resulting need to overcome the anxiety of separateness by the experience of union. The religious form of love, that which is called the love of God, is, psychologically speaking, not different. It springs from the need to overcome separateness and to achieve union. (33:63)

The gist of his thinking as to how one overcomes this separateness and achieves union through love, runs somewhat along these lines. The desirable religious orientation (humanistic) will be characterized by love toward oneself,

toward one's fellow-men, and toward "God." A mature love begins with self-acceptance rather than self-rejection, as in the preceding orientation. The individual must have a positive evaluation of his self if he is to find a redemptive relationship with others and with his God. For, however one's God is defined, he will be an object of love. The important consideration is, what is the character of that love?

The individual's love for God cannot be separated from the quality of the love he has for his parents. If he emerges from an incestuous attachment to the mother, clan, or nation, and if he becomes free from childish dependence on a punishing and rewarding father, or other authority, then he becomes free to develop toward a more mature love for what he considers to be God. In this mature stage of loving, "God" ceases to be an external object or outside power and the individual incorporates the principles of love and justice to himself to the point where he has become one with God, and eventually to a point where he speaks of God only in a poetic, symbolic sense (33:81). If the individual does not attain this mature love for God, then he regresses to an earlier phase of religion in which God was experienced as an all-protective mother or a punishing-rewarding father.

The important consideration, then, is to what point

has the individual grown. For his love of God corresponds to the nature of his love for the self, for his family, for his society, et cetera. To the degree that his love for these objects approaches maturity, to that degree will his love for God be characterized by a mature love. And to the extent that this is true, the individual will be related to the world through a religious orientation that enables him to live a full productive life.

In Fromm's estimation this is the most desirable religious orientation in which to meet the demands of life, for these teachings contribute to the self-realization of the individual believer. Whereas the authoritarian orientation in its emphasis on the inferior nature of man acted to degrade him, thus paralyzing his development, the humanistic orientation serves to foster a sense of dignity, thus encouraging the full development of the powers of the individual.

> If religious teachings contribute to the growth, strength, freedom and happiness of their believers, we see the fruits of love. If they contribute to the constriction of human potentials, to unhappiness and lack of productivity, they cannot be borne of love, regardless of what the dogma intends to convey. (32:64)

In Fromm's scheme, the following process of individuation takes place: the primary bonds which give security and significance to the individual are severed, leaving him with a feeling of anxiety which stems from a

sense of isolation and aloneness. A conflict arises as to whether the individual should retreat and seek to escape the burden of freedom, or move on. One mechanism employed to escape this burden is found in the authoritarian orientation whereby the individual renounces his claim to selfhood and seeks to become totally dependent upon outside powers. But, in moving forward to positive freedom, there is the affirmation of the individual self and the full development of its powers. This can take place because the individual lives within an atmosphere and orientation which emphasizes a mature love toward the self and the universe at large. Through this mature love, he is able to transcend his sense of isolation and relate to his fellow-men and to his universe in a redemptive manner which results in a full and productive life. For Fromm, this is the way to salvation. This is the most satisfactory religious orientation for seeking to understand the dichotomies of human existence.

After this short survey of Fromm's thought, the purpose of which has been to examine the context of the assumption of the influence of religious orientation upon the personality, perhaps one can better understand his analysis of the Reformation period, particularly his treatment of Luther and Calvin. It is in his treatment of these two Reformation figures that one gets further

insight into his interpretation of the dynamics whereby theological dogma influences personality.

In his work, Escape From Freedom, Fromm gives a sociological and psychological analysis of the changing cultural scenes in Europe starting with the later Middle Ages as the beginning of the modern era, up to the present time (30). This was a period of cultural transformation which witnessed the collapse of the medieval social system and the beginning of capitalism. For the individual person, it was also a period of violent upheaval. For, on the one hand, man was developing a sense of growing independence from external authorities and yet, on the other, was experiencing a parallel feeling of growing isolation with a resulting sense of insignificance and powerlessness. It was during this period that the Reformation was born, and Lutheranism and Calvinism came into existence. The religions of these men became popular because they gave expression to the new feeling of freedom and independence on the one hand, and, on the other, to the feeling of powerlessness and anxiety by which the members were pervaded.

As noted previously[1] this appears to be a contradictory statement. But, when interpreted in light of Fromm's background of rational structure, it becomes

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[1] Supra, p. 48.

intelligible. In the work cited above, he gives an analysis of the psychological meaning of the main religious doctrines of these men in which he maintains they were an answer to the psychic needs brought about by the collapse of the medieval social system. Luther in his stress on the freedom from, verbalized the spirit of the people as they became emancipated from the traditional bonds of medieval society which had given them a new sense of independence. It is this side of Luther's doctrines that Fromm praises as being one source of the development of political and spiritual freedom in modern society.

However, at the same time, it is pointed out, as the primary bonds which had given the people a sense of security and a feeling of belonging were severed, they experienced concurrently a feeling of isolation, powerlessness, and aloneness which gave rise to doubt and anxiety.

> Luther's picture of man mirrored just this dilemma. Man is free from all ties binding him to spiritual authorities, but this very freedom leaves him alone and anxious, overwhelms him with a feeling of his own individual insignificance and powerlessness. This free, isolated individual is crushed by the experience of his individual insignificance. Luther's theology gives expression to this feeling of helplessness and doubt. . . .
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> But Luther did more than bring out the feeling of insignificance which already pervaded the social classes to whom he preached--he offered a solution. By not only accepting his own insignificance, but by humiliating himself to the utmost, by giving up every vestige of individual will, by renouncing and denouncing his individual strength, the individual could hope to be acceptable to God. Luther's relationship to God was one of complete submission. In

> psychological terms his concept of faith means: if you completely submit, if you accept your individual insignificance, then the all-powerful God may be willing to love you and save you. If you get rid of your individual self with all its shortcomings and doubts by utmost self-effacement, you free yourself from the feeling of your own nothingness and can participate in God's glory. (30:80-81)

Fromm insists it has been the influence of this aspect of Luther's and Calvin's doctrines that has had a negative effect on the development of freedom in modern man. For in making the individual feel worthless and insignificant so far as his own merits are concerned, in making him feel like a powerless tool in the hands of God, he deprived man of the self-confidence and of the feeling of human dignity which is the basis for any firm stand against any authority, be it secular or religious.

In the course of historical development, the results of Luther's teachings were far-reaching.

> Once the individual had lost his sense of pride and dignity, he was psychologically prepared to lose the feeling which had been characteristic of the medieval thinking, namely, that man, his spiritual salvation, and his spiritual aims were the purpose of life; he was prepared to accept a role in which his life became a means to purposes outside of himself, those of economic production and accumulation of capital. . . . He (Luther) would have abhorred the idea that man's life should become a means for economic ends. But . . . his emphasis on the nothingness of the individual . . . paved the way for a development in which man not only was to obey secular authorities but had to subordinate his life to the ends of economic achievements. (30:83)

Calvin's theology exhibits essentially the same spirit as Luther's, both theologically and psychologically.

Although he, too, opposed the authority of the Church and blind acceptance of its doctrines, religion for him was also rooted in the powerlessness of man; self-humiliation and the destruction of human pride being the theme of his whole thinking. He teaches that the individual should humiliate himself and this very self-humiliation is the means to reliance on God's strength. He writes, "for nothing arouses us to repose all confidence and assurance of mind on the Lord so much as diffidence of ourselves, and anxiety arising from a consciousness of our own misery" (18:Book III, Chap. IX, 1).

Even in this brief statement one gets some insight into Fromm's rationale for the assumption that the religious orientation will be a factor influencing the personality within it. This was particularly evident in his analysis of the influence of Luther's and Calvin's doctrines upon their followers. To the individual caught in conflict as to whether he should retreat or move on to positive freedom Luther offers a solution. It is cast in theological terminology, but in Fromm's psychological analysis it is viewed as being one of the methods utilized whereby the individual seeks to escape the painful awareness of the burden of freedom--the authoritarian orientation. In this orientation the individual to escape the feeling of powerlessness and insignificance, seeks the

extinction of the self, as a separate and psychological entity, and its submission and submergence in a larger power outside oneself. But of course, from Fromm's perspective, this is not an adequate solution. There remains the basic antagonism between the self and the higher power. Consequently, the individual experiences an even deeper feeling of doubt, unconscious projections, and rationalizations which disguise deep feelings of hostility and resentment. Fromm calls Luther and Calvin two of the greatest haters among the leading figures of history, especially among religious leaders (30:95). This is very evident in Calvin's doctrine of God who is conceived as being arbitrary and merciless in that he destines part of mankind to eternal damnation without any justification or reason except that this act is an expression of his power. Calvin's weak attempts to picture God as loving and just are not convincing, says Fromm. Calvin's picture of God as despotic and all-powerful is simply the projection of his own hostility and envy.

In Fromm's estimation, this is a non-productive orientation for seeking to understand the dichotomies of human existence.[1] Its basic wrongness begins by stressing the inferior quality of human nature. Of psychological

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[1]This is the present writer's free interpretation of Fromm's reasoning at this point.

significance are the teachings that the individual should reject the self which can be done only by losing the self in complete obedience and submission to God. In this rejection of the self, there is introduced the psychological split in reality, and the cure suggested is not effective for its restoration. For how can one come to terms with the contradictions without when one is faced with contradictions within? In fact, this orientation will be characterized more by the repercussions and reactions which come as a result of these emphases, than by any satisfying relationship with one's universe.

The most desirable religious orientation is one that emphasizes the importance of man and his development, that of the humanistic. Far from rejecting the self as being undesirable, the mature religious orientation stresses its importance as an object of love. It is mandatory that the individual begin by having a healthy regard for the self. For only as he makes the transition from selfishness to self-love can the individual have a mature love for others and for God. And only as there is this mature love can the individual overcome his sense of isolation and separateness which plague his very existence. This is truly the most desirable religious orientation for seeking to understand the meaning of life.

The purpose of this section was to locate the problem of this research in its psychological context. In the

theological section, it was observed that there are two basic religious orientations within Protestantism. In the one there was found a pessimistic evaluation of human nature, in the other an optimistic appraisal. Here it was the concern to ask, what are the psychological implications of these doctrines for the personality within the two orientations? Since the assumption being tested, in its larger understanding, came from Fromm, it was felt that a fuller examination of his rationale for the assumption might prove beneficial in seeking to understand those implications.

Following here is a total review of the theological section in which a considerable period of history was surveyed in an effort to better understand the development of the mood or spirit distinctive of traditional Protestant theology or what in this research has been called the conservative theological orientation. The term conservative, rather than fundamentalist, has been employed because it was felt that this term was more representative of its spirit. In its spirit, it is characterized by an allegiance to those traditional teachings felt to be authoritative for meeting the basic need of man--to be in right relationship with God. However, he cannot fulfill this need because of his sinful nature and his utter helplessness in restoring this relationship. This fact

is recorded in what is regarded as the most holy authority for this orientation--the Bible. This theological dogma has its solid doctrinal foundation in those Scriptures. Machen has emphasized that modern liberalism has lost all sense of the gulf separating the creature from the Creator. For, according to the Bible, man is a sinner under the just condemnation of God (55:64). Christianity begins with this consciousness of sin.

Of interest to this section of the study is what effect will such a theological mood have upon the personality. Will an imprint be left upon the individual to the extent that it influences his perception of himself and the general attitude he assumes in meeting the problems of life? Dynamic psychological insights have revealed how important various factors are in determining or influencing the future structure of the personality. One of the purposes of this study was to find out if, and to what extent, one's theological orientation might be a factor influencing the personality.

This was the larger concern of the study, but obviously it was necessary to narrow the study and restrict it to what was regarded as one of the most crucial aspects of this concern. That aspect centered around the perception or appraisal of human nature by these two theological frameworks. The basic question for which

this research seeks an answer is, do these theological appraisals of human nature have any influence on the personality of the individual within the orientation; if so, to what extent? For instance, does it effect consciously or unconsciously the personality of the individual to be evaluated by his authorities as having a nature that is innately diseased? That is, by just being himself, he occupies an inferior position in the structure of the universe and because of this sickened condition, he is unable to exert any effort toward his salvation, is unable to do any good work. In short, does the theological evaluation of human nature reflect itself psychologically in the structure of the personality?

In the examination of Fromm's position, it became somewhat apparent that similar dynamics are operating within the conservative theological orientation as in his authoritarian framework. Is it reasonable to infer then that there will be found similar dynamics operating within the conservative theological orientation?

In this study, the term Abasement has been utilized in an effort to determine whether an individual personality reflects the low evaluation of human nature found within the conservative orientation. Central to a dictionary definition of Abasement is the idea to lower in position, estimation, to make low or lowly; degrade. But, it is pointed out that to abase refers to outward

conditions as contrasted with the definition of abasement which means to reduce or lower in quality, purity, or value; depreciate, which applies to quality or character. In one sense of the word then, the purpose of this research might be defined as an effort to determine whether the theological appraisal of human nature as being debased will be reflected in an abased perception of the self by the individual. If the theological dogma emphasizes the lowered position of human nature and the need for a rejection of that nature so as to gain acceptance before God, will this rob the individual of any sense of self-acceptance, thus serving to hinder or paralyze the development and use of his powers and faculties?

Machen contends that even though Christianity begins with a sense of sin and a broken heart, it does not end with a broken heart.

> . . . we do not mean that the characteristic Christian attitude is a continual beating on the breast or a continual crying of "Woe is me." Nothing could be further from the fact. On the contrary, Christianity means that sin is faced once for all, and then is cast, by the grace of God, forever into the depths of the sea. . . . In Christianity . . . the fact of sin is faced squarely once for all, and is dealt with by the grace of God. But then, after sin has been removed by the grace of God, the Christian can proceed to develop joyously every faculty that God has given him. Such is the higher Christian humanism--a humanism not founded on human pride but upon divine grace. (55:66)

If it be true that a theological orientation does influence the individual personality in such a way that

certain patterns of perceiving and reacting become crystallized, then, in the light of psychotherapeutic theory which recognizes the need of long periods of time for emotional rehabilitation so that old patterns may be discarded and new ones formed, if this be true, then one wonders, will there be an abrupt or instantaneous change personality-wise to accompany the dramatic religious change (conversion) that takes place in the individual? In other words, will the individual be able to shift from an abased perception of the self, if it be so, to complete self-affirmation so the development of his powers and faculties may take place, as Machen has contended?

Thus, one aspect of this inquiry was centered around the problem of self-abasement. The concern of this particular aspect was to ferret out any probable features of personality which might eventuate because of the theological stress on the low sinful state of human nature. There might be any number of features or considerations, if one may use Fromm's analysis of the dynamics involved as any sort of guide. The investigator should no doubt be alert to such things that would indicate submission, inferiority, dependence, et cetera, in general, those things that might reflect a lowered perception of the self. Hence, the use of the term Abasement in this study as an aid to determining the possible effect upon the individual of the

Protestant conservative theological orientation's emphasis on a low evaluation of human nature.

The theological section was also devoted to the purpose of understanding the spirit or mood distinctive to the Protestant liberal theological orientation. Pertinent to this study was the observation of its departure from traditional theological methodology and the traditional manner of perceiving human nature. As to the methodology, instead of the authoritarian appeal to the Scriptures characteristic of traditional Christianity, it sought to re-define and rewrite theology in terms of contemporary religious experience. No doubt the methodology had a solid foundation in the changed appraisal to an optimistic view of human nature. It differed sharply with the orthodox evaluation; in fact, as has been noted, it was more closely related to the religious humanism of Fromm in some respects.

To recall, Fromm's emphasis, in its non-authoritarian structure, was upon the dignity and strength of the individual and for the development of his faculties. The whole religious orientation is centered around man and the development of his strength. His main objective is self-realization, not self-negation. The exhortation is for him to move from a healthy sense of self-love or self-acceptance toward being a self-reliant, self-directing, productive entity. For Fromm, these are the dynamics

operating to produce a mature, productive individual.

Since the liberal orientation reflected to a larger degree the spirit of Fromm's humanistic religious orientation, one wonders if the same dynamics might be operating therein. In contrast with the traditional evaluation of man as a fallen creature, the liberal stress is upon the essential goodness of man. There may be undesirable aspects of human nature; however, these do not denote cosmic guilt and punishment for disobedience, but are residual elements left over from antiquity. What is to be stressed is man's dignity and goodness and the possibility of his gradual improvement. God has endowed man with capacities for initiative and choice and responsibility, and placed him here in a world rich with opportunities. Man's self-assertion in finding his way in the world is not construed as sin, but is evidence of growth. The fact of sin is recognized; but it is not regarded as a crippling disease. Man has the capacity and the power to cooperate with God in working out his salvation, with the heavy emphasis on man's part in the process.

Once again the question must be asked, what will be the effect of this theological mood upon the individual? Will it leave its imprint upon him to the extent that it influences his perception of himself and also influences the general attitude with which the problems of life are met? Does it effect his conscious or unconscious

evaluation of himself?

It would appear, at least theoretically, that the theological dogma which appraises and interprets human nature should have an important bearing upon the self-perception of the individual within that orientation. One might say this theological doctrine interprets human nature to the individual, but more specifically, it interprets the individual's own nature to himself! If this be true, as has been assumed, the liberal theological orientation with its emphasis on the goodness of man and its stress upon the full development of his faculties should have a definitely positive effect upon the resident individual. For the individual in this orientation obviously experiences a cosmic sense of acceptance which, according to the aforegoing reasoning, should encourage the full affirmation of his life.

Thus, another aspect of this research was centered around the results of such an emphasis. The idea as conveyed in the word Autonomy was utilized in an effort to determine, if possible, any probable psychological ramifications which might come as a result of this theological dogma which emphasizes man's goodness and his gradual improvement. There might be any number of ramifications if one uses Fromm's analysis of the dynamics at work as a guide. The researcher should be alert to

such things that would give indication of the individual's independence, his ability to be productive, to think, to love, et cetera, in general, those aspects of personality which would provide a clue as to the individual's sense of self-acceptance and the consequent development of his native abilities. In this study, the idea as conveyed in the definition of the term Autonomy has been employed.

Fromm's analysis of the dynamics at work is based upon a rationale which stems largely from the insights of dynamic medical psychology. Its essential thesis, which seeks to account for human behavior, is that man has a certain force or forces within that call for expression and satisfaction, the blocking or frustration of which leads to psychological repercussions, of major or minor proportions. There has been voluminous discussion as to the nature of the force or forces, but today the idea most commonly accepted is that as conveyed in the phrase,"the needs of the individual." Maslow and Mittelmann divide these internal psychological demands into three: (a) the need for comfort, gratification, and the avoidance of pain; (b) the need for self-esteem, independence, achievement, and adequacy; and (c) the need for security, the love of one's fellow men, and a feeling of belongingness (56:12).

Horney who was also a cultural psychoanalyst and

shared views similar to Fromm's, believed all individuals have the need for love, affection, acceptance, and the feeling of belonging (42, 43, 44). He also has the need for prestige and power, as well as other needs, such as the need for withdrawal and the need for emotional dependence. These are needs which are normal within certain limits; however, at times they become pathological in that the individual becomes compulsive, indiscriminate, and excessive in his striving to meet these needs. In other words, these are normal patterns for meeting life, but when pathological, one of the patterns may dominate the individual.

While Murray has described twenty-eight basic needs as the fundamental motivations for human beings (61), there are those who go to the other extreme and find only one. One thinks in this connection of Goldstein's emphasis on self-actualization (34), and of the writings of Angyal (2), Lecky (51), and Snygg and Combs (76), and others who in common postulate one basic motive in life--the maintaining, actualizing, and enhancing of the capacities of the experiencing organism.

Relative to the interest of this study is Angyal's work which seeks to construct a broad theoretical frame of reference for a science of personality (2). Life is described as a self-transcending process and the organism

as a dynamic organization in which are manifested two tendencies--the tendency toward an increase of autonomy and the trend toward homonomy. By autonomy, Angyal interprets the organism as a self-governing entity.

> The tendency toward increased autonomy is a tendency to achieve, dominate, and master the environment. It is closely related to the concept of aggression which, in its modern usage, does not necessarily imply hostility . . . the human being has a characteristic tendency toward self-determination, that is, a tendency to resist external influences and to subordinate the heternonomous forces of the physical and social environment to its sphere of influence. (2:48-49)

The individual is characterized by another, seemingly contradictory trend, that of homonomy or the tendency to fit into superindividual units. There is present a need for the individual to be integrated into larger wholes such as a social group, one's culture, or a religious framework, et cetera.

> While the trend toward increased autonomy aims at the domination of the surroundings, the characteristic attitude toward superindividual wholes is rather a kind of submerging or subordination of one's individuality in the service of superindividual goals. In this latter trend, a person seeks union with larger units and wishes to share and participate in something which he regards as being greater than his individual self. . . . For this principle, we propose the term <u>trend toward homonomy</u>, that is, a trend to be in harmony with superindividual units, the social group, nature, God, ethical world order, or whatever the person's formulation of it may be. (2:172)

The contradiction or antagonism between these two tendencies only appears to be, says Angyal, for they

should be interpreted as two phases of a more inclusive process, the chief purpose of which is the maintenance and actualization of the organism.

Common to the rationale of Fromm and the writers noted, is the basic conviction that the individual, whether conceived of as having one or many needs, in order to obtain any measure of psychological health and maturity, must find a reasonable degree of satisfactory fulfillment so that he can grow, largely undiverted, toward healthy self-realization (42:17). In this process, he is to develop his particular potentialities such as the ability to tap his own resources, the strength of his own will power; the special capacities or gifts that he may have; the faculty to express himself, and to relate to others with his spontaneous feelings. The individual must actualize the potential that lies within his being.

There is general agreement that there are conditions which are favorable to this process of growth and development, and there are those that are not. The general assumption that has been stated in various ways in this study is, religiously speaking, the conservative or authoritarian religious theological orientation tends to retard this development, while the liberal theological environment tends to promote it. The task of this study is to subject this assumption to closer scientific scrutiny.

Previous Empirical Studies

Relatively few attempts have been made to discover the possible relationship between religious orientations, particularly those within the Protestant tradition, and various aspects of personality functioning. A brief survey of those attempts which have been made provide a background for this study.

While the primary purpose of Woodward's research was not directly related to the main concern of this investigation, some of his secondary findings are of particular interest (86). In a rather loose study, Woodward set up as his problem the determination of the relationship of religious instruction and other religious influences, emotional and behavioral patterns, and parent-child relations, to the adult religious life. One of the specific questions for which he sought an answer was, what relationship certain emotional and behavior patterns bear to the adult religious life, especially such patterns as inferiority-adequacy, guilt-innocence, dependence-independence, and cooperation-rebellion.

His 384 subjects were distributed as follows: conservative-orthodox, 90; modern liberal-evangelical, 169; liberal, humanist, pantheist, 48; agnostic, 37; atheist, 39. His information was gathered by means of a questionnaire consisting of eighty-eight items, each

having several sub-parts aimed at tapping areas mentioned in the above questions for which he sought an answer.

From the information gathered, he discovered that childhood religious background and training had the highest correlation with adult religiousness (.38); that emotional and behavioral patterns had a lower correlation with religiousness (.27); and parent-child relations had the lowest correlation (.21). No single factor was found predominant in influencing the adult religious pattern.

Of particular interest to this study were his conclusions with regard to the dependence-independence pattern in which he found dependence to have its highest correlation with doctrinal conservatism. Fundamentalists, writes Woodward, showed more emotional dependence than liberals.

> The fundamentalists feel that all has been determined and decided. God must give and forgive, protest and provide, heal and keep; man can only accept, submit, trust--all passive qualities. . . . The liberals cannot accept so unquestioningly; they have to see for themselves; they demand a more active part; they tend to emphasize man's aggressive efforts and trust less to the grace and providence of God. They wonder at the fundamentalist's trust and complacency. The fundamentalist wonders at the liberals' much ado, their independence, their "cockiness," their emphasis on the social gospel. (86:30)

Woodward's general conclusion is that

> both simply feel and act according to their own major pattern, first formed in early childhood, carried along (with some modification, of course), and active in adult life, both in everyday relations with other persons and in relation to religious faith and practice. (86:30)

Thus, it is Woodward's conclusion that adult functioning depends more on emotional patterns established in childhood than upon beliefs later acquired.

Although his work can be criticized for basing his conclusions on low correlations and for not using any objectives, standardized tests, his research and contributions pointed the way to further research.

One of the earliest investigations bearing directly on the problem faced in this research was conducted by Symington (77). He undertook to discover what kind of persons constitute religious liberal and conservative groups, and whether there are personality factors which distinguish the groups from each other.

Using the Y.M.C.A. Test of Religious Thinking as his measure of religiousness, Symington selected religious liberals and conservatives for comparison on intelligence test scores, personality tests, factors in their personal and social background, and religious habits. For the intelligence test, he used The Otis Test of Mental Ability, Form A. In addition, he administered the Pressey X-O Test of the Emotions, the Allport A-S Test of Ascendance and Submission, and the Bernreuter Personality Inventory. Five groups from conservative backgrounds and five groups from liberal backgrounds, 612 persons in all were compared.

Among the findings reported by Symington, the

following are the more significant: there was a constant positive relation between intelligence and liberalism; this relation was larger in liberals from a liberal background than in liberals from a conservative background. The correlations between personality types (Neurotic, Self-Sufficient, Introvert-Extrovert, and Dominant-Submissive) and liberal-conservative thinking was negligible. Further, and what is almost truistic to report, he found some denominations more liberal in their thinking than others; the order being Congregationalists and Unitarians, Presbyterians, Methodists, Episcopalians, Baptists, Lutherans, and he found those who are more advanced in school or college are more liberal in their religious thinking. Also, those who reported that they attended church occasionally or never were more liberal than those who reported attendance as being regularly. Those who claimed not to discuss religion with their parents made a decidedly higher liberal score than those who reported they did. And where there were strict parents reported, a higher liberal score was found than with reasonable or lenient parents. The most significant difference was found when those reported having parents who were liberal in religious thinking made a higher score than those whose parents were regarded as being conservative in religious matters. This result was the most decisive of his whole

investigation. Statistically, this was the most outstanding characteristic of the liberals--they considered their parents to be liberal in religious matters.

A result of particular significance to this study was Symington's conclusion that there is at work in both the conservative and liberal community a very strong influence determining the ideas held about religion. His interpretation was to the effect that the latter encourages the application of intelligence to religious matters, while the former inhibits its use in connection with religious questions (77:52).

Symington's general conclusion is that

> The results of our tests are indications that liberals are more self-reliant in their judgments, face the facts more squarely, are more experimental, more reasonable in relation to others; that they are less emotional, more adult, more mature, more upstanding in their ways of facing life's problems and of dealing with other people. (77:51)

He also expressed the opinion that religious liberals were more independent, more democratic, and likely to be more useful socially and that as a result of their independence in religious thinking, they placed greater stress upon self-integration in their behavior and thinking than upon doctrine, dogma, or group loyalty (77:56).

While the main purpose of Symington's research was to determine whether there were personality factors that distinguished these two groups, the religious liberal and

the religious conservative, in his discussion and interpretation he is more concerned to outline the nature of the liberal personality and implies that its characteristics are the more desirable. Even so, his research has done significant spade work for the problem under present investigation.

The purpose of Dreger's exhaustive study was to compare religious liberal and conservative persons with respect to certain selected factors of maturity (25). Various concepts of emotional maturity were found to be too vague to be of use in his experimental work, so, only specific, measurable aspects of maturity in general were utilized.

Four hundred ninety persons from twenty-one liberal, conservative, and mixed churches in two Southern California cities were given Wendland's Salvation Opinionaire, a religious attitude test, so as to divide the population into liberals and conservatives. Thirty persons from the conservative and thirty from the liberal group were selected; their scores correlated positively with their scores on the Ferguson Primary Social Attitude Scale: No. I (Religionism). One-half the subjects in each group were male, one-half were female. Variables other than the experimental ones were controlled as much as possible by the process of selection, including the use of the

Wonderlic Personnel Test. The sixty subjects were tested for personality factors by means of the Rosenzweig P-F Study, the Rorschach Ink Blot Test, and the Thematic Apperception Test.

Out of fifty-two significant tests, nine t ratios proved significant or very significant. Conservatives were significantly higher on test measures of ego-defensiveness, conformity, and dependency; liberals on total responsiveness to Rorschach and TAT, for perception and negativism-independency. But through methodological and statistical considerations, Dreger eliminated most of these differences or set them up as hypotheses to be tested by future research. On most scores of the three tests, there were no significant differences between the means of the two groups.

The findings of his study were as follows: (1) The hypothesis that religious liberals were more emotionally mature than religious conservatives had to be rejected. However, it was discovered that on some items liberals appeared to be functioning more adequately than conservatives; also liberals tended to be less ego-defensive. (2) The hypothesis that rigidity of personality structure and conservative religious attitudes were positively correlated was rejected. (3) The hypothesis that different types of emotional control were found in both groups, so

that the same external type of behavior, classed as mature or immature by both subject and the observers, would be found to issue from different forms of emotional organization had to be rejected. It was hypothetically felt by Dreger that conservatives would employ more intellectualized, formal types of control, while liberals would employ more imaginative, emotional, and inner type of control; such was not the case. (4) The hypothesis that conservatives were more guilt-ridden than liberals was rejected. (5) The hypothesis that liberals tended to gloss over aggression-provoking situations more than conservatives was not upheld. (6) The hypothesis that a greater need for dependence was found in the conservatives was the only hypothesis to be accepted in Dreger's intensive study.

While the principle concern of Dodson's study was to discover possible unconscious factors which might influence the choice of the Protestant ministry as a vocation, his methodological procedure yielded results which are of interest to the problem of this research (24). Among other reasons, Dodson felt that persons enter the ministry to alleviate unconscious guilt feelings, and also as an aid for the control and checking of hostile and sexual impulses. Furthermore, it was felt that those entering the ministry had less tolerance for ambiguity, with a consequent attempt to find gratification of this need for

certainty by the submission to an authoritarian God, Bible, or church. In other words, they are authoritarian.

The procedure called for the comparing of a ministerial group, the experimental group, with a control group. His ministerial sampling, 137, was drawn from three seminaries in the Southern California area. These were to be compared with a control group of graduate students drawn from several large universities in the same area. These were Protestant individuals who had chosen some vocation other than the ministry. These two groups were compared on the basis of results obtained from the following instruments: the Rosenzweig P-F Test, the TICA (Tolerance-Intolerance of Cognitive Ambiguity) test for authoritarianism, the FAW (Free Association Word Test), and the Sentence Completion Test.

The Gregory Scale of Religious Beliefs was employed in the research as a means of dividing the ministerial group into the liberal and conservative classifications. From the 137 who were originally drawn, 50 were finally selected to form the experimental group. To have a balanced theological opinion, 25 of these were taken from the conservative and 25 from the liberal classifications. A comparison of this experimental group was made with the control group on a man-to-man basis.

Because the conservative and the liberal subjects

selected represented the two extremes on the theological spectrum of belief, Dodson also applied his hypotheses toward a comparison of these two groups. That is, he predicted that the most conservative seminarians would prove to be more guilt-ridden, authoritarian, and so forth, than the most liberal.

His findings suggested that the most conservative as compared with the most liberal ministerial group was significantly more authoritarian. This was the only clear-cut result obtained by a comparison of the two groups; the other results were ambiguous.[1] With regard to the ratings on the Sentence Completion Test, the most conservative of the ministerial group was significantly more guilt-ridden and showed significantly more discomfort with sexual and hostile feelings, but these results did not hold up on the ratings of the Free Association Word Test. With regard to the ratings on the latter, the most conservative ministerial group was not significantly more guilt-ridden. They did not show significantly more discomfort with their sexual feelings on the FAW Test than the most liberal group, although the results approached significance rather closely. With regard to ratings on the FAW Test, the most

[1]Dodson offers several possible explanations to account for the apparent inconsistent results. One was to the effect that perhaps it was due to the faultiness of the rating system devised on the FAW Test which would not reflect the overall clinical evaluation of the subject

conservative ministerial group showed significantly less discomfort with regard to hostile feelings than the most liberal group.

Surveying the area dealing with comparisons of behavior found within the two Protestant theological orientations, one is struck by the dearth of empirical research. Only a very few have been devoted directly to a study of the emotional patterns of the two, while others touch on the subject incidentally while dealing with other problems. The most outstanding studies of the former type were done by Symington, Dreger, and Dodson, while Woodward was noted as an example of the latter. But, due to the type of instrument used and the basing of some conclusions on low correlations, it was noted that the conclusions of Woodward should be accepted with some reservations. In his study, Symington found the correlation between personality factors and the conservative and liberal religious orientations was negligible. Dreger concluded that liberals were not more mature than conservatives, that there was no difference in the feeling of guilt on the part of religious liberals and conservatives, and that conservatives tended to be more dependent than liberals.

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thus obscuring a true testing of the hypothesis. Another was that it might have been that the SCT and the FAW Test were tapping different levels of personality, that is, conscious or unconscious feelings or attitudes which might "alert" the subject to put up a better "front," on the conscious level, which would also influence the results.

Dodson's only clear-cut finding seemed to suggest that those within the conservative theological orientation were more authoritarian than those of the liberal. Thus, one is impressed not only by the dearth of research, but also by the fact that there has been no clear personality picture emerging from these studies as being distinctive of one or the other of these two theological orientations.

The present research took a different direction from that of the preceding studies. Rather than simply accepting a statistical differentiation of conservative-liberal theological thinking according to a particular instrument as being valid, it was felt that there should be a theoretical undergirding of the instrument selected for the study, hence, the historical survey in the theological section of this chapter. In this survey, there was an examination of the key men, issues, moods, et cetera, felt to be relevant to the historical formation of these two theological orientations. It became apparent that these are two definitely different theological orientations by and through which the individual personality perceives his universe. It was judged that the instrument selected for the study, in its theological statements, accurately reflected the mood of these two orientations, and, it was felt, reliably measured the dimension of conservatism-liberalism of theological belief

as it has developed within the context of the historical Protestant theological tradition.

Furthermore, rather than assuming a particular theological orientation would have a certain effect upon the individual personality, it was reasoned that an examination of the formation of the two orientations should yield a more accurate understanding, first, as to why they do, that is, if they do, and, secondly, the probable nature of that influence or effect. The hypotheses, which have been previously stated, reflect the result of the examination. The rationale of those hypotheses, hence this research, is that these two theological orientations are characterized by a particular evaluation of human nature which is basic to, and characteristic of, the very mood of their existence. In the one was to be found a more pessimistic while the other was characterized by an optimistic appraisal. This research, therefore, was concerned to ask what it regarded as the critical question, namely, what would be the influence or effect, if any, on individual personality of these two different appraisals? For it was reasoned that whatever differences may be found in personality patterns of individuals within the two, a great deal, if not all, of those differences might basically be attributed to this one factor--the theological orientation's evaluation of human nature and the impression

of that evaluation on the individual's personality as he incorporates, consciously or unconsciously, that evaluation into his own perceptual framework. It was, therefore, logical to hypothesize that if there was to be found the influence of this basically conservative emphasis, then it would be evident in an individual's perception of his self, the essential spirit of which would be captured in the term Abasement. Also, it was logical to hypothesize that if there was to be found the influence of the basic liberal emphasis, then it would be evident, not only in the individual's perception of his self, but also in the development of his faculties or potentialities that would come as a result of that emphasis, the essential spirit of which would be captured in the term Autonomy. Therefore, in the statement of the hypotheses of this study, there is an effort to get at what is considered to be the most critical point at which these two religious orientations are divided and its possible influence upon the psychological structure of the individual personality, namely, the appraisal of human nature.

Summary

The purpose of this study was to test the assumption that a particular theological orientation will definitely influence the resident personality. Because it was felt that they are dynamically related to the broader

orientations cited by Fromm, the Protestant conservative and the Protestant liberal theological orientations were selected. A short historical survey was given in an effort to show their formation and development and the mood or spirit characteristic of each framework. The spirit of each is apparent in its perception of human nature and its subsequent emphases.

As each tended to reflect the mood or spirit of the broader orientations used by Fromm, the hypotheses were so stated. The conservative orientation is characterized by an authoritarian spirit in its evaluation of human nature as being weak and sinful which is based on Scriptures; while the liberal orientation is characterized by its non-authoritarian spirit which is concerned to emphasize the dignity and worth of man and to encourage the full development of his faculties. In stating the hypotheses, the particular personality inventory was selected because in its definitions of those variables it proposed to measure, there was close approximation to those aspects of personality which had been assumed to come as a result of the influence of one or the other of the two theological orientations. In the definition of Abasement, there was an apt description of an aspect of personality which might reflect the influence of the conservative theological dogma emphasizing the debased quality of man's nature.

Autonomy, it was felt, might describe that aspect of personality resulting from the liberal emphasis on the dignity and worth of the individual. A survey of related studies disclosed that those studies had assumed that there would be certain differences when comparing personalities of the two orientations. Rather than assuming certain differences, this study conducted an historical survey of the origin and development of the two theological orientations and their basic emphases so that its assumptions and hypotheses might logically grow out of that survey. The purpose of this research was to test those assumptions and hypotheses.

CHAPTER III

DESCRIPTION AND METHOD OF THE STUDY

Experimental Design

The purpose of this study was to test the assumption that there is a relationship between theological orientation and certain personality variables. This was to be done by reducing the assumption to certain testable hypotheses, the testing of which would give some indication of the possible correlation between the two. Since theological orientations were to be correlated with certain variables of personality, quantitative measures were necessary to obtain the data. Thus, the experimental designed called for an instrument whereby shades of theological conservatism and theological liberalism might be measured. Further, so that there would not be gross personality differences which could be attributed to differences of intelligence, there was needed an intelligence scale to equate the two groups. Finally, there was the need for a personality inventory which could be employed as a means of comparing the two groups specifically on two variables, Abasement and Autonomy, and generally to determine whether a pattern or profile of personality variables emerged that could be correlated with a

particular theological frame of reference.

The instrument finally selected for distinguishing the conservative and the liberal theological orientation was Gustafson's "A Scale of Religious Belief." The Wonderlic Personnel Test was adopted for measuring the intelligence factor, while the Edwards Personal Preference Schedule was utilized as a means for comparing the two groups.

As a means of eliciting individual personal data from the subjects which might have some bearing on the outcome of the research, a Personal Information Sheet made up by the writer was used.

The design of the investigation was to select approximately one hundred subjects from first-year classes in various theological seminaries who were to take the three instruments used in this study. Since theological orientations were to be correlated with personality variables, the theological division was made according to the Gustafson instrument. After the population had been divided into two groups, the conservative and the liberal theological orientations, statistical procedures were employed to find out if there were any significant differences between the mean scores of the two groups on the fifteen variables of the Edwards Personal Preference Schedule. These significant differences were to be ascertained by means of the *t* test.

Selection and Use of the Instruments

Personal Information Sheet

The Personal Information Sheet was used as a means of obtaining specific information from the subjects. In the interest of stabilizing results, there were certain factors of which one should be aware. Some of those factors were:

1. Age
2. Intelligence
3. Education
4. Socio-economic status
5. Marital status
6. Race
7. Nationality
8. Sibling position in family

The Wonderlic Personnel Test

In an effort to control the intelligence factor, an intelligence scale had to be administered. Form A of the Wonderlic Personnel Test was found to be the most advantageous from a number of standpoints: its ease of administration, its short time limit (twelve minutes), its adequate reliability (r: .88 to .94 on odd-even items on different forms), and its validity in both practical personnel selection and as compared with its parent, the "Otis Self-Administering Test of Mental Ability, Higher Examination" (r: .81 to .87). One other consideration in the choice of the Wonderlic Personnel Test was its name which is more disarming than "Intelligence Scale" or "Test of Mental Ability."

PERSONAL INFORMATION SHEET

Code Number _____

Age _____

Sex: Male _____ Female _____

Marital Status: Married ___ Single ___ Divorced ___

Separated ___

Race: Caucasian ___ Oriental ___ Negro ___ Other _____

Nationality: USA ___ Other _____

Education: Circle the last school grade you completed:

Grade School	1 2 3 4 5 6 7 8
High School	9 10 11 12
College	Fr So Jr Sr
Year in Seminary	1 2 3
Other	_____

Please give the occupation of the chief wage earner in the home in which you grew up, and also give the relationship of that wage earner to you, i.e., father, mother, uncle, etc.:

Occupation _____

Relationship of wage earner to you _____

Position in Family:

Number of Children: _____

Your Position: _____

A Scale of Religious Belief--Gustafson

Since this instrument has not been published as yet, a brief statement of its construction is in order. It was devised by Gustafson in conjunction with a larger study done at the University of Chicago. It was employed as a statistical supplement to the larger study, the role of which was to measure religious belief. This was done by setting forth nine doctrinal statements regarded as very important in conservative, conventional, and liberal Protestant groups. Under each doctrine there are five possible positions running numerically from 0 to 4 which indicate the individual's conservatism or liberalism, the lower number denoting the more conservative. Thus, an individual might have the possibility of having an accumulative score running from 0 to 36. Gustafson concluded from his use of the scale that it is a reliable and discriminating instrument.

Edwards Personal Preference Schedule

As for the choice of a personality inventory, the need was to find one which would provide as broad a picture as possible in terms of testing the hypotheses. The one finally chosen was Edwards Personal Preference Schedule (hereafter referred to as PPS), which was designed primarily as an instrument for research and counseling purposes to provide a quick and convenient

measure of a number of relatively independent normal (26:1) personality variables. The statements in the PPS and the variables that these statements purport to measure have their origin in a list of manifest needs presented by Murray (61) and others. The names that Edwards assigns to the variables are those used by Murray.

Since this instrument played a key role in this research, a statement underlying its theory and development is in order. In developing this instrument, Edwards reasoned that the usual personality inventory consists of a set of statements relating to personality traits that are to be answered in such a way that a "Yes" response indicates that the subject believes the statement is characteristic of himself and a "No" response if not. A printed inventory of this kind was given to a sampling of 140 college students. One of the statements in the inventory was "I like to be loyal to my friends." Another statement was "I like to avoid responsibilities and obligations." It was found that 98 per cent of the students answered "Yes" to the first statement and only 6 per cent to the second.

Unknown to the students, the statements had been previously scaled for degree of social desirability by the method of successive intervals. This scaling method resulted in a psychological continuum of social

desirability on which the statements could be located. Statements with low desirability scale values on this continuum represent traits which are judged socially to be undesirable, and statements with high social desirability scale values represent traits which are judged to be socially desirable. The two statements mentioned above were widely separated on the social desirability continuum. The scale value for the statement concerning "loyalty to friends," that was endorsed by 98 per cent of the students was 4.14. The scale value for the statement concerning the "avoidance of responsibilities and obligations," that was endorsed by only 6 per cent of the students, was .68. This relationship between the per cent of "Yes" responses obtained for the personality statements and the social desirability scale values of the statements is quite general.

For the complete set of statements, it was found that the per cent of "Yes" responses increased with the social desirability scale values. The relationship was linear, and the strength of the relationship as measured by the product moment correlation was .87 (26:90-93).

Without recourse to other sources of information--since such sources are exceedingly difficult to obtain--there is no way of knowing how many of the 98 per cent who state that they "like to be loyal to their friends"

are not, in fact, characterized by this statement. And, similarly, one does not know how many of the 94 per cent who state that they "like to avoid responsibilities and obligations" do so, not because this statement does not characterize them, but because acknowledging that it does would be regarded as socially undesirable.

In the PPS, an attempt is made to minimize the social undesirability in response to the statements. Assume that one has two statements representing different personality traits. Assume also that these two statements are equal with respect to their social desirability scale values. If one is asked to choose the statement in the pair that is most characteristic of himself, it may be argued that the factor of social desirability will be of much less importance in determining the response than in the case of a "Yes-No" type of inventory. This is a brief statement of the theory underlying the development of the form of the items found in the PPS.

The actual inventory consists of 225 pairs of statements about things which the subject may or may not like and about ways that he may or may not feel. He is asked to select between the two which is most characteristic of himself. In some cases, if neither describes how he feels or the way he acts, he is to choose the less inaccurate.

Each of the fifteen personality variables in the PPS is paired twice with each of the other variables. If, in each of the comparisons, the subject has chosen the statement for a given variable as being more characteristic of himself than the statements for the other variables, his score on the particular variable would be 28. This is the maximum score that can be obtained for any given personality variable. In order to obtain a score of 0 for any given variable, the subject would always have to regard the statements for this variable, in the 28 comparisons in which it appears, as being less characteristic of himself than the paried statements of the other variables. The two statements comprising each item in the PPS are comparable, within limits, with respect to their social desirability scale values. To check the constancy of the subject's choices, Edwards set up a consistency variable.

The Consistency Variable

Scores on the consistency variable are based on a comparison of the number of identical choices made in two sets of the same fifteen items. If one takes the two appearances of one of these items, the possible patterns of responses are AB, BA, AA, and BB. If the subject is responding to the items by chance alone, each of the possible patterns of response is equally likely. The

probability, therefore, of any of these patterns occurring by chance is $\frac{1}{4}$. Either AA or BB, however, would be counted as an identical choice. Therefore, the probability of an identical choice is equal to $\frac{1}{4}$ plus $\frac{1}{4}$ or $\frac{1}{2}$. For the two complete sets of fifteen items, the expected number of identical chances, that is, the consistency score, on the basis of chance, is 7.5.

The probability of nine or more identical choices occurring by chance is approximately .30. The probability of ten or more identical choices occurring by chance is approximately .15, and the probability of eleven or more identical choices occurring by chance is approximately .06. Eleven or more identical choices may be taken as a significant departure from chance expectancy. Thus, if the consistency score for a subject is eleven or higher, one may regard this as evidence that the subject is not making his choices on the basis of chance alone. A more lenient standard would be ten or more identical choices for which the probability is about .15. If a subject obtains a low consistency score, say less than nine, his score on the fifteen personality variables may be questioned.

The mean score for the conservative group on the consistency variable was 11.44, while the score for the liberal group was 11.25. Thus, the mean score for both

groups may be taken as a significant departure from chance expectancy.

In addition to reasons already cited, the PPS was chosen as the key measuring instrument in this study for the following reasons. In the first place, its main purpose was to provide a quick and convenient measure of a wide number of relatively independent normal personality variables. Also, it immeasurably reduced the social-desirability factor, which is an important consideration in a personality inventory of this nature. And finally, it was easy and convenient to administer either individually or in large groups. For this study, it was used only in the group situation.

Following is a list of the names and descriptions of the personality variables which the PPS seeks to measure:

1. ach Achievement: To do one's best, to be successful, to accomplish tasks requiring skill and effort, to be a recognized authority, to accomplish something of great significance, to do a difficult job well, to solve difficult problems and puzzles, to be able to do things better than others, to write a great novel or play.

2. def Deference: To get suggestions from others, to find out what others think, to follow instructions and do what is expected, to praise others, to tell others that they have done a good job, to accept the leadership of others, to read about great men, to conform to custom and avoid the unconventional, to let others make decisions.

3. ord Order: To have written work neat and organized, to make plans before starting on a

difficult task, to have things organized, to keep things neat and orderly, to make advance plans when taking a trip, to organize details of work, to keep letters and files according to some system, to have meals organized and a definite time for eating, to have things arranged so that they run smoothly without change.

4. exh Exhibition: To say witty and clever things, to tell amusing jokes and stories, to talk about personal adventures and experiences, to have others notice and comment upon one's appearance, to say things just to see what effect it will have on others, to talk about personal achievements, to be the center of attention, to use words that others do not know the meaning of, to ask questions others cannot answer.

5. aut Autonomy: To be able to come and go as desired, to say what one thinks about things, to be independent of others in making decisions, to feel free to do what one wants, to do things that are unconventional, to avoid situations where one is expected to conform, to do things without regard to what others may think, to criticize those in positions of authority, to avoid responsibilities and obligations.

6. aff Affiliation: To be loyal to friends, to participate in friendly groups, to do things for friends, to form new friendships, to make as many friends as possible, to share things with friends, to do things with friends rather than alone, to form strong attachments, to write letters to friends.

7. int Intraception: To analyze one's motives and feelings, to observe others, to understand how others feel about problems, to put one's self in another's place, to judge people by why they do things rather than by what they do, to analyze the behavior of others, to analyze the motives of others, to predict how others will act.

8. suc Succorance: To have others provide help when in trouble, to seek encouragement from others, to have others be kindly, to have others be sympathetic and understanding about personal problems, to receive a great deal of affection from others, to have others do favors cheerfully, to be helped by others when depressed, to have others feel sorry when one is sick, to have a fuss made over one when hurt.

9. dom Dominance: To argue for one's point of view, to be a leader in groups to which one belongs, to be regarded by others as a leader, to be elected or appointed chairman of committees, to make group decisions, to settle arguments and disputes between others, to persuade and influence others to do what one wants, to supervise and direct the actions of others, to tell others how to do their jobs.

10. aba Abasement: To feel guilty when one does something wrong, to accept blame when things do not go right, to feel that personal pain and misery suffered does more good than harm, to feel the need for punishment for wrong doing, to feel better when giving in and avoiding a fight than when having one's own way, to feel the need for confession of errors, to feel depressed by inability to handle situations, to feel timid in the presence of superiors, to feel inferior to others in most respects.

11. nur Nurturance: To help friends when they are in trouble, to assist others less fortunate, to treat others with kindness and sympathy, to forgive others, to do small favors for others, to be generous with others, to sympathize with others who are hurt or sick, to show a great deal of affection toward others, to have others confide in one about personal problems.

12. chg Change: To do new and different things, to travel, to meet new people, to experience novelty and change in daily routine, to experiment and try new things, to eat in new and different places, to try new and different jobs, to move about the country and live in different places, to participate in new fads and fashions.

13. end Endurance: To keep at a job until it is finished, to complete any job undertaken, to work hard at a task, to keep at a puzzle or problem until it is solved, to work at a single job before taking on others, to stay up late working in order to get a job done, to put in long hours of work without distraction, to stick at a problem even though it may seem as if no progress is being made, to avoid being interrupted while at work.

14. het Heterosexuality: To go out with members of the opposite sex, to engage in social activities with the opposite sex, to be in love with someone of the opposite sex, to kiss those of the opposite sex,

to be regarded as physically attractive by those of the opposite sex, to participate in discussions about sex, to read books and plays involving sex, to listen to or to tell jokes involving sex, to become sexually excited.

15. agg Aggression: To attack contrary points of view, to tell others what one thinks about them, to criticize others publicly, to make fun of others, to tell others off when disagreeing with them, to get revenge for insults, to become angry, to blame others when things go wrong, to read newspaper accounts of violence. (26:5)

Description of Population

In setting up the research project, there were two main considerations with regard to the population to be tested. The first was that they should be first-year students of various seminaries: this was to be one of the constants in the study. The rationale for this was that as a student attends a school over a period of time he will tend to absorb the particular theology or philosophy of that school. It was not the purpose of this investigation to study the influence of an educational institution upon the individual. Rather, the various seminaries were regarded as the most logical place to go for the sampling group needed to test the hypotheses of this research.

The second consideration was that in providing the sampling group for the study, the population should be of such heterogeneous constituency as to provide a sufficient continuum of theological belief. Thus, various seminaries, which in the popular mind are regarded as being

conservative or liberal, were contacted and the first-year classes tested. This was done by working with different professors who cooperated in the research by making time available to the writer. It should be stressed, however, that the classifying of the sampling group according to the conservative or liberal theological orientation was done on the basis of the Gustafson "A Scale of Religious Belief" and not according to a popular label. The purpose of utilizing the various seminaries was simply to provide a pool by which the Gustafson instrument might serve its function of measuring theological belief. Those seminaries cooperating were Fuller Theological Seminary, the Southern California School of Theology, Pacific School of Religion, and Iliff School of Theology.

Of the 121 subjects tested, 23 were finally rejected, 17 of whom were advanced students, 2 Negroes, and 4 females. Of the latter 6, it was felt here were factors involved which might influence the results of the study.

The age span of the total group was 20-50 years, while the conservative range was 20-47 and the liberal 21-50. In both groups, the greater part of the subjects fell within the 20-29 age span (conservatives 38, liberals 43) with each group having a clustering of 22 in the 22-23 age bracket. In other words, the age factor itself does not seem important in a comparison of the two groups.

On the Wonderlic Personnel Test, the t ratio was not significant between the two group means.

There were twenty single in each group while 29 liberals and 28 conservatives were married. The conservative group had one individual who had been divorced.

While it was practically impossible to control many variables in a group of this size, there were four that remained constant in the study, those of sex, race, nationality, and education. The subjects were first-year male seminarians of the Caucasian race with their nationality in the United States.

Procedure

Arrangements were made with individual professors in each seminary whereby a time might be arranged for the testing. In three instances, the regular class sessions were utilized while in another, the group was made up of seven volunteers.

In an effort to have the subjects answer as freely as possible, the following statement was read to each group:

> The following set of personality inventories is being given as part of a larger study. It is hoped that the results of this research will prove beneficial to religious educators. There are no "right" or "wrong" answers; therefore, mark the response which most clearly reflects how you feel. Steps have been taken so that a relative state of anonymity is maintained. Do not put your name on any of the inventories--only your code number. In order for this

study to be of value, there is the need for a true representation of your individual attitudes and feelings.

The wording of the purpose of the research is obviously very ambiguous. It was made very general so as not to influence the reactions of the subject in one way or another.

In order that this relative state of anonymity might be maintained, thereby allaying anxiety, if present, the writer employed the following plan. To each subject was given a 3 x 5 inch card with a code number on it. The subject was asked to put his name on the card. He was then directed from that time on to put only his code number on each instrument used. It was carefully explained to each group why this was done. The reason for this step being that if pertinent information was inadvertently omitted, then steps could be taken to obtain the same. But, for all practical purposes, the identity of the subject taking the test remained unknown. The rationale for this is obvious. Since the purpose of the PPS was to get a true picture of the individual personality, it was felt that definite steps should be taken so that the individual might feel completely free to reveal his thoughts and feelings.

In setting up the procedure, it was estimated that the testing time would consume from one to one and a half

hours. This assumption proved to be fairly accurate. The instruments were administered in the following order:

1. The Personal Information Sheet
2. The Wonderlic Personnel Test
3. Gustafson's "A Scale of Religious Belief"
4. Edwards Personal Preference Schedule

Since the Wonderlic Personnel Test was a time limit test (twelve minutes), it was thought advisable to place it early in the procedure so that those working fast would not be hampered by those taking more time. On the Gustafson, the time needed for taking the test was approximately 15-20 minutes. There was some lag, but not enough to prove detrimental to the overall procedure.

The PPS, of course, took longer time to administer. The subjects were cautioned not to spend too much time in reasoning about their answers, but to give a quick reaction, if at all possible.

After all testing had been done, the instruments were scored. To facilitate the handling of the data, all the information was transferred to 5 x 7 inch cards. The code number of the individual was placed on the back of the card while the personal information of the individual was placed on the left side of the front and his scores on the fifteen variables were placed in two columns on the right side of the card.

After this was done, the findings were treated statistically to prove or disprove the hypotheses.

CHAPTER IV

EMPIRICAL FINDINGS AND DISCUSSION

It was predicted in this research that a pattern or profile of personality variables would emerge from the Edwards Personal Preference Schedule distinctive to each theological orientation being studied. To test this hypothesis, the instruments were given to first-year students of various seminaries. After the inventories were properly administered, it was necessary to check whether they had been completed. Only three sets of materials had to be discarded leaving a total of ninety-eight participants. The purpose of this chapter is to give the statistical results of those inventories and a discussion of those results in light of the theoretical background of the research. These two will run concurrently through this chapter.

To test the hypotheses, the first step was to differentiate between the theological conservative and the theological liberal. This was done statistically on the basis of Gustafson's "A Scale of Religious Belief" which showed a bimodal distribution in the sampling group. Using the raw scores on the instrument, the highest of which was thirty-one, the logical dividing point was sixteen. This was slightly to the conservative side of

Gustafson's midpoint which, in an accumulative score of thirty-six, would occur at eighteen. By using the raw score of sixteen at the dividing point, the conservative theological group was composed of fifty individuals while there were forty-eight subjects within the liberal classification.

General Hypothesis

According to the General Hypothesis of this investigation, a pattern or profile of personality variables would emerge from the Edwards PPS distinctive to each theological orientation.

Having made the division of the sampling group into the conservative and the liberal theological orientations, the next step was to compare them on the fifteen variables of the PPS. According to the General Hypothesis, one could expect a difference between the two on this comparison. Since there was a normal distribution within each orientation, then, statistically, this hypothesis could be best tested by comparing the means of the two groups on each of the variables. The appropriate statistic for this would be a *t* test. Fisher has provided several formulas designed for the computation of *t* when the samples are small (36:227). His *t* formula for testing the difference between uncorrelated means was the one used for this step (36:228). After computing a *t* test of

difference between means for each of the fifteen variables, the following results were obtained:

1. On five of the fifteen variables there was a significant statistical difference between the two groups, Heterosexuality, Order, Deference, Intraception, and Abasement.

2. Order and Deference were significant at the .01 level of confidence, the conservative group mean score being higher than the liberal group. But while the Heterosexuality variable was also significant at the .01 level, the mean score of the conservative group was lower than the liberal group.

3. The fourth variable, Intraception, was significant at the .05 level of confidence, the liberal group mean score being higher than the conservative.

4. The Abasement variable approached significance at the .05 level of confidence.[1] The mean score indicated that there was a difference between the two groups, the conservative group being higher than the liberal.[2]

Since the t formula had revealed that there was a difference between the means of the two groups on certain variables, the next question was, what does this difference

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[1] 1.98.

[2] See Table I for a list of the differences on the mean scores according to the t on each of the fifteen variables.

mean, or just what is the relationship of those differences? In other words, there was the need to find what relationship existed between the two theological groups on these five personality variables. For this reason, a biserial r was done.

Table 1

RESULTS OF t RATIOS ON THE PERSONALITY VARIABLES

Variable	M_c	M_l	t
Heterosexuality	10.52	14.40	3.62a
Order	11.54	8.96	3.07a
Deference	14.98	12.73	3.04a
Intraception	16.64	18.69	2.05b
Abasement	14.66	12.64	1.94
Endurance	13.42	12.23	1.19
Exhibition	13.44	14.23	1.08
Aggression	9.86	10.64	0.88
Succorance	9.88	9.52	0.85
Autonomy	12.70	12.90	0.27
Nurturance	17.28	17.48	0.27
Achievement	14.16	14.37	0.27
Change	15.80	16.06	0.27
Dominance	17.26	17.14	0.14
Affiliation	17.94	17.96	0.03
	N = 50	N = 48	

Key: M_c = mean in the conservative group
M_l = mean in the liberal group
t = t ratio between M_c and M_l
a = significant at .01 per cent level of confidence
b = significant at .05 per cent level of confidence

According to Guilford:

> The biserial *r* is especially designed for the situation in which both of the variables correlated are really continuously measurable but one of the two is for some reason reduced to two categories. This reduction to two categories may be a consequence of the only way in which the data can be obtained. . . . (36:323)

> Since the biserial coefficient of correlation is a product-moment *r* and is designed to be a good estimate of the Pearson *r*, the same requirements as for the latter must be satisfied--linear regression and homoscedasticity--plus the unique requirement that the distribution of the values on dichotomous variable, when continuously measured, shall be normal. This requirement of normality applies to the form of population distribution. Even if the sample distribution is not normal, the population distribution may still be normal. (36:326-327)

The principle upon which the formula for the biserial *r* is based is that with zero correlation there would be no difference between means, and the larger the difference, the larger the correlation (36:324). Since the *t* formula had indicated a difference between the means of the two groups on five of the variables, the biserial *r* coefficient of correlation was computed for those five variables. The results indicate that

1. The two groups were negatively correlated on the variables Heterosexuality and Intraception.[1]

2. There was a positive correlation between the

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[1]A negative correlation indicates a low score for the conservative group and a high score for the liberal group.

conservative and the liberal group on the variables Order and Deference.[2]

3. The Abasement variable indicated a low positive correlation, to be of significance.[3]

For this data it may be said the mean scores of the conservative group were significantly lower than the liberal on the variables Heterosexuality and Intraception, therefore showing a negative correlation. The mean scores of the conservative group on the variables Order, Deference, and Abasement were significantly higher than the liberal group thus showing a positive correlation.

TABLE 2

BISERIAL COEFFICIENT OF CORRELATION ON THE FIVE VARIABLES

Variable	r_b*
Heterosexuality	- .414[a]
Order	+ .357[a]
Deference	+ .364[a]
Intraception	- .236[b]
Abasement	+ .247[b]

Key: * = biserial coefficient of correlation between conservatives and liberals
a = significant at .01 per cent level of confidence
b = significant at .05 per cent level of confidence

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[2]A positive correlation indicates a high score for the conservative group and a low score for the liberal group.

[3]See Table 2.

The interpretation of the possible meaning of the results on these variables will be given in order of the greatest difference between the two groups on the five variables.

Heterosexuality

> To go out with members of the opposite sex, to engage in social activities with the opposite sex, to be in love with someone of the opposite sex, to kiss those of the opposite sex, to be regarded as physically attractive by those of the opposite sex, to participate in discussions about sex, to read books and plays involving sex, to listen to or to tell jokes involving sex, to become sexually excited.

In the comparison of the means of the two groups on the variable Heterosexuality, the *t* formula had shown that the score of the conservative group was significantly lower. And, on the biserial *r*, there was a high negative correlation between the two groups which indicates a low score for the conservative and a high for the liberal, thus substantiating the earlier comparison of the means of the two groups.

The purpose of the PPS, according to Edwards, was primarily that of providing an instrument

> for quick and convenient measures of a number of relatively independent normal personality variables. The statements in the PPS and the variables that these statements purport to measure have their origin in a list of manifest needs presented by H. A. Murray and others. (26:1)

For this study, then, it may be said that Heterosexuality is a normal personality variable on which there

was a statistically significant difference between the two groups, the conservative having the lower while the liberal had the higher scores.

The question now arises, how does one interpret the statistical results on this variable? What probable meaning may be inferred from these findings? One of the basic assumptions of this research was to the effect that any attempt to interpret the statistical results of the investigation must also proceed with an examination of the theoretical background of each orientation, such as its origin, development, key personnel, and basic theological emphases. Only as there was an examination of the statistical results in the light of those factors in the theoretical background which might be relevant to those findings could a more intelligent interpretation be made.

In his treatment of "The Rejectionist Pathway," Bonthius deals directly with the point being considered here (12:1-38). In his exposition of this particular pathway to self-acceptance within traditional Christianity, there is an examination of its efforts to deal with the problem of sexuality which finds its meaning within a theological construct. Pertinent to this research is the concept of human sinfulness and its association with sexuality.

The essence of sin, in this formulation, is to be seen in man's self-centeredness. The symptoms of man's sinfulness appear in many different aspects of his temporal life: the struggle for power, prestige and dominance; the misuse of his rational capacities; hypocrisy and self-righteousness--all of these forms of self-assertion root back, so it is contended, to one basic sin (12:9). That sin is trust in self as contrasted with trust in God. This is pride, and the very practical result of it is the disruption of man's inner and outer life--for man can never find full satisfaction in regarding himself as the center of meaning and existence.

With regard to the connection of this concept of sin to sexuality, Bonthius writes:

> we should mention one more implication of this idea of human sinfulness that has played as conspicuous a role as pride, historically. We refer to the connection of sin and sexuality. Calvin's blunt dogma: "Man is of himself nothing else but concupiscense" describes the inordinate self-love of the total personality. However, for many reasons special attention has been attached to the most vibrant symptom of that concupiscense: inordinate sexuality. (12:10)

In other words, within this theological formulation, self-centeredness or egocentricity is perceived as being the basis of sinful behavior and sexuality is one form or expression of that sinful behavior.

Within this pathway, however, there may be found differing views with regard to sexuality and sensuality.

On the one hand, Bonthius writes,

> Indeed, in Calvinist circles, condemnation sometimes falls upon sexuality per se in the name of Christianity. (12:10)

and then, on the other,

> For the most part Christian rejectionism (neo-orthodoxy) does not regard sense and sex as per se sinful. Only when misused does the sensual merit condemnation. It is because sensual inordinancies are expressions of life not centered in God that they are so serious. . . .
> Sexuality, then, must be rejected as an end in itself, as mere physical indulgence, as mere passion without fidelity. (12:26)

But whichever view of sexuality and sensuality may be held, the significant thing from the standpoint of this study is some form of the attitude of rejectionism must be held toward the two, especially sexuality if the individual is to experience salvation--that is, salvation as it is conceived within this Rejectionist Pathway.

Summing up his section dealing with the relationship of sin and sexuality in this pathway, Bonthius writes:

> For the most part, we have presented views of contemporary thinkers who stand in the Calvinist tradition who do not regard sense and sex as per se sinful. Nor do they call for the rejection of physical desires except in so far as they are made ends in themselves. Yet, for three centuries past, large sections of Protestantism have hushed, avoided, and, in many cases condemned sensuality and sexuality as such. In Fundamentalist Protestant circles known to the writer, this attitude still prevails. (12:27)

Bonthius is of the opinion that the source of this sense and sex derogation is probably Patristic Catholicism. The senses were often thought to be evil, and the

suppression of sexual impulses was looked upon as good in itself. He cites Williams as showing that Augustine approved and elaborated this view of sensuality and sexuality, especially by his tendency to identify concupiscence with the reproductive instinct (84:366). Williams points out that in Augustine's thought, concupiscence tends to be used in its most restricted sense with the result that original sin equals concupiscence which in turn equals sexual passion--an equation which explains for Augustine the mode of sin's transmission and which marks sexuality as intrinsically bad.

This has been a brief examination of some of the factors in the theological background felt to have a bearing upon the statistical results on the variable, Heterosexuality. It was observed that sexuality, in the traditional theological orientation, has usually been connected with its concept of sin and sinful behavior, and at times sexuality and sensuality have been considered as per se sinful with resulting attitudes of some form of rejectionism. In the light of this examination, can it be inferred, then, that the conservative's low score is attributable to conscious theological reasons? That is, as a result of religious convictions, could the items on the PPS not be perceived as being part of one's personality? In other words, were these particular items

identified as or associated with sinful (self-centered) behavior, therefore, consciously rejected as not being part of the individual's theological (God-centered) phenomenal self (76:78)? If the items were thus interpreted, the individual would reject them as being of himself thus explaining the low score on the test.

Whether such an explanation has a basis in fact, it is impossible to say. One can only conjecture. But relevant to the conjecture is a consideration of the difference between restraint and repression. Generally speaking, repression is the process by which troublesome or painful strivings are driven from consciousness and, being denied the desired satisfaction, are left to operate in the unconscious. While there are differing formulations of the idea, common to most is the idea of conscious personality at war with unconscious desires or impulses with the result that the individual manifests contradictory and disharmonious attitudes toward himself and others.

Hadfield dwells on the difference between repression and restraint, explaining that repression is an involuntary, unconscious process in which the impulses are so repugnant that far from being accepted, the individual does not even recognize them (37:188-189). He cannot admit the impulses even to himself. Hadfield specifically mentions the repression of sexual feelings. But restraint

is a conscious process in which these instinctive desires are accepted and recognized as natural and right, but are not given full expression in conduct. The restraint of the individual's strivings is a voluntary thing in the interest of directing them toward higher ends. From the standpoint of religion and ethics as well as that of mental health, Hadfield points out, it is better to accept the impulse of sex, fear, or whatever as a definite part of oneself, and so to be in position to control it, than it is to be obsessed with it by continuing to repress it.

In the light of this consideration, then, one is faced with a further question. Do the statistical results indicate that there is a conscious rejection of the items on the Heterosexual variable as not being compatible with the individual's theological phenomenal self? Or, do the results give evidence of a deeper conflict within the personality? The conflict arising when the need for sexual expression collides with the theological dogmas which regard such expressions as being sinful. The sexual drive, powerful as it is, demands to be heeded, but the individual cannot entertain such thoughts and hence the need for repression. Thus, there is a deeper than conscious rejection of the impulses as being part of the personality. Therefore, the question appears to be whether the result can be attributed to a conscious rejection or restraint due to theological convictions, or to

repression also stemming from theological reasons, or, perhaps both.

This leads to the question of interpreting the results of the liberal group on this variable. Can the higher score made by the liberal be traced to the influence of his theological persuasion? It will be recalled that liberal theology has sought to come to terms with the insights of dynamic psychology. One of the basic tenets of that psychology is its recognition of sex as being a natural biological need of the organism. The question at this point is, can the reaction on the part of the liberal be attributed to his interpretation of the items on the PPS as being more from a psychological rather than theological perspective? Since the liberal theology would tend to regard these items as being related to a basic need of the personality--a natural need--there would be less uneasiness and guilt surrounding its presence. In other words, from the standpoint of the Edwards PPS, the results on the part of the liberal would indicate a more normal or healthy condition existing within the liberal personality, while the low score made by the conservative would indicate a more unhealthy condition. There would seem to be present in some measure either suppression or repression of the sexual need.

Bonthius, in his study, gives a case history

showing the influence upon the personality of a thoroughgoing rejectionist attitude toward sexuality (12:131-135). He concludes his treatment of the case by criticizing Christianity in that seldom, if ever, has it been concerned over the danger of repressed sexuality, although there has been no end of concern over the dangers of inordinately expressed sexuality. His observation is that repressed sexuality is one of the common personality maladjustments of Western culture.

Similar to this position is the point Boisen makes in the story of the two brothers who were initiated by a scamp into vulgarities and obscenities (10:142). One of the brothers handled the situation easily and even joked about the new experience. But, the other brother could not handle it so easily and became involved in a desperate internal conflict. The experience was too awful to utter. To find relief from the stress of the conflict, he gave way to an associated impulse to steal. The point Boisen brings out is the same experience produced a conflict in the one brother and none in the other. The one brother was able to socialize the experience. He was able to express or verbalize it and thus to assimilate it as he met responses from others who shared the same experiences and desires. But, the inability of the other brother to verbalize it gave him an exaggerated idea of its significance and increased its fascination for him (10:144).

After giving several cases illustrating the thesis of his book, Boisen writes:

> The most potent source of difficulty in our cases has been precisely that which was found in the case of the young thief--an unassimilated experience of high emotional charge. In the great majority of cases that unassimilated experience pertains to the realm of sex. This remains for large numbers of persons something fascinating and terrifying of which they are unable to bring themselves to speak. They never succeed in incorporating it into their philosophy of life because they do not socialize it; they do not assimilate it. It thus becomes what Freudians call a "complex," that is, a set of cravings or interests which they are unable either to acknowledge or control. (10:149)

Of course, Boisen makes no attempt to relate the results to a particular theological background.

Following this general line of reasoning, Dodson, in his empirical study hypothesized that the conservative theological students would show significantly more inhibitions and discomfort about the expressions of sexual feelings and would tend to be more guilt-ridden about having sexual feelings or expressing sexuality. He used two measures to test the hypotheses. On the Sentence Completion Test, the hypotheses were confirmed; but on the clinician's rating on the Word Association Test, the hypotheses were rejected. (The Word Association Test on the first hypothesis approached significance, but did not attain the .05 level.) The inconsistent results of Dodson's study proved inconclusive so far as throwing any light on the issue being discussed here.

Dreger also hypothesized that conservative individuals would prove to be more guilt-ridden than liberals (25:4), but finding no significant difference between the two groups, the hypothesis was rejected.

This has been an examination of some of the theoretical, theological, and empirical factors felt to be relevant to the statistical findings on the variable, Heterosexuality. It was felt that such an examination might be of assistance for a better understanding and a more intelligent interpretation of those results. It was observed, on the one hand, in the traditional theological orientation, sexuality has usually been connected with its concept of sinfulness, and at times, sexuality and sensuality have been regarded as per se sinful. Therefore, might the inference be drawn that the low score of the conservative group is in some way related to the theological astigmatism accompanying the traditional orientation's perception of the matter of sex? And on the other hand, since liberal theology has sought to come to terms with the findings of dynamic psychology in which sex is viewed as a normal need of the biological organism, then, logically might the inference be drawn that the statistical results reflect the spirit of the liberal theological orientation? In other words, there would appear to be a positive correlation between each orientation's manner of

perceiving sex and the statistical results of each group on the Heterosexuality variable. And yet, an examination of the empirical studies related to this question failed to support the belief that one orientation's perception of sex will have a more positive or negative influence on the individual personality than the other. For this study, then, it may be said that Heterosexuality is a normal personality variable on which there was a statistically significant difference between the two groups, the conservatives having the lower while the liberal had the higher mean scores. One can only conjecture as to the possible meaning of these results except to say that there apparently is a definite correlation between each orientation's perception of sex and its resulting score on the Heterosexuality variable. More research is needed in the area.

Order

> To have written work neat and organized, to make plans before starting on a difficult task, to have things organized, to keep things neat and orderly, to make advance plans when taking a trip, to organize details of work, to keep letters and files according to some system, to have meals organized and a definite time for eating, to have things arranged so that they run smoothly.

In the comparison of the means of the two groups on the variable Order, the *t* formula had shown the conservative group was significantly higher than the liberal. And, on

the biserial r, there was a high positive correlation between the two groups indicating the mean scores of the conservative were higher than that of the liberal. This substantiated the earlier comparison of the means of the two groups.

With regard to this variable, Murray writes that it is related to the degree of organization, stability, or rigidity of a personality (61:200). The Order need describes behavioral trends that are directed toward the organization of a subject's immediate environment. On this variable, then, the statistical results would seem to indicate the individual within the conservative orientation has manifested a greater need for the ordering or structuring of his environment than the individual within the liberal theological orientation.

Surveying the development of these two theological orientations for factors which might possibly be related to the statistical results on this variable, one immediately comes to the fore in the person and work of Augustine. To recall, it was observed in the initial survey that Augustine had set the pattern and mood for many future theologians and had definitely left his imprint upon Protestant theology and theologians. While Origen had initiated an approach of appeal to Scripture, it was in the efforts of Augustine that this authoritarian

method was crystallized.

Of particular interest to this point and perhaps some bearing on it, is the discussion of Augustine by Burtt. To recall, he points out that in order to understand Augustine it is essential to note that the manifold tendencies which he systematized stem from three major roots in his thought. It is the third element which is pertinent to the present discussion. Burtt writes:

> The third is the element of social dependence, of need for authority and order, which we may view as the distinctively Roman contribution to this man's theological synthesis. (17:77)

It is interesting that Burtt, a philosopher, should use the exact terminology of the present variable being discussed--the need for order--but perhaps more relevant to this discussion is the fact that Augustine's need for order and authority was met by his religious orientation.

> When he was converted he accepted not only Christianity but also the Catholic Church. He believed its claims and threw himself on its authority. . . . The Roman genius for unity, order, and discipline was a part of his very nature. . . . He needed the support of a great institution which had existed before him and would continue to exist after him, and he was convinced that the spiritual growth of most Christians demands a living historical mediator between God and the individual. Their personal faith, unaided by established modes of social guidance, is inadequate. (17:82)

Augustine, of course, found the support and the social guidance he needed in the Catholic Church.

From the perspective of this research and this

particular variable, there is a fact to be remembered for its psychological implications: it was this personality who set forth the gigantic theological background against which future Protestant theology was written. The Reformation theologians, Luther and Calvin, as we have seen, were definitely influenced by Augustine and the nature of that influence was not only theological content, but also theological methodology characterized in general by the word authoritarian. In traditional Protestantism, the authority of the Bible was substituted for that of the Church.

Directly related to the preceding is another factor which might possibly have a bearing upon the statistical results of this variable. In the survey of the rise of Protestant liberalism, there was observed the birth of a new theological method. Rather thanbeing based upon and proceeding from external authorities--usually in the form of systematized dogma--this theological innovation is characterized by a reliance upon the individual's contemporary religious experience, and the task is to redefine the main concepts of theology in terms of that experience.

The concern of this investigation was the possible influence upon the personality of each theological emphasis. What effect will there be, if any, on the individual

of the theological orientation which emphasizes the reliance upon external authorities for providing the answers to the complex questions of existence? And in contrast to this, what influence will there be, if any, of the theological spirit which does not structure the answers to these questions, but encourages the individual to order his life in terms of each new experience?

If one may take the statistical results on this variable as a "straw in the wind" reading, there would seem to be a fairly good indication of a rather definite relationship between each theological orientation and the variable, Order. Since there appears to be a fairly definite relationship in light of the above considerations, can one not infer that the individual within the conservative theological orientation has manifested a greater need for order than the one within the liberal orientation. Further, in the light of the above considerations, is there not evidence to conclude that there is a definite relationship between the results on this variable and the authoritarian and non-authoritarian nature of the two orientations?

One of the hypotheses of Dodson's study was that conservative seminarians have less tolerance for ambiguity than liberals, and they attempt to find gratification of their need for certainty by submission to an authoritarian

God, Bible, or church (24:35). Dodson used the Tolerance-Intolerance of Cognitive Ambiguity Test and the results on it supported his prediction that the conservative would be more authoritarian.

In a similar effort Dreger tested the hypothesis that there would be a positive correlation between rigidity of personality structure and conservative religious attitudes. The Rorschach and Rosenzweig did not reveal the differences expected; so the hypothesis was rejected.

Thus, the results of this study on the variable, Order, runs contrary to the results of Dreger's effort, but supports the findings of Dodson's study.

Deference

> To get suggestions from others, to find out what others think, to follow instructions and to do what is expected, to praise others, to tell others that they have done a good job, to accept the leadership of others, to read about great men, to conform to custom and avoid the unconventional, to let others make decisions.

In a comparison of the means of the two groups on the Deference variable, the t formula had shown the score of the conservative group to be significantly higher than the liberal. And, on the biserial r there was found to be a high positive correlation between the two groups indicating that the mean scores of the conservative was higher than that of the liberal. This substantiated the

earlier comparison of the means of the two groups.

The statistical results on this variable, it would seem, help to support the inference drawn from results of the preceding variable--that the authoritarian and the non-authoritarian emphases of the two orientations might help to account for the difference in the results. This reasoning was based on the observation that the personality within the conservative theological orientation is exhorted to rely upon such external authorities as the Bible, God, and the church to provide order and structure for answering the problematical questions of existence. Further, it was observed that the personality with a more liberal environment religiously speaking lives within a less-authoritarian theological atmosphere which encourages the development of and the reliance upon his own powers for the facing of those questions.

Explaining the dynamics of the present variable, Murray writes, "those who are willing to follow and cooperate with an admired superior object are swayed by the deference drive" (61:151). Since the mean score of the conservative group was significantly high on this variable, the question arises as to the probable meaning of the same. It seems reasonable to assume from the statistical standpoint that there is a definite correlation between each orientation and the results on the variable; but, the

question from a dynamic standpoint is what operates within each framework to produce these results? Is a clue to be found in Murray's definition stated above? That, due to the exhortation to rely upon external authorities, the individual in the conservative religious orientation is swayed by the Deference drive? And, conversely, the lack of this emphasis causes the individual within the liberal orientation not to be swayed by the same drive.

In Murray's discussion of this particular variable there is a close parallel and perhaps a dynamic relation with what Fromm calls authoritarian theistic thinking (32:35). It will be recalled that the essential element in the authoritarian religious experience is the surrender to a power transcending man. Just as the deity is conceived as being omniscient or omnipotent, man is regarded as being powerless and insignificant. Bonthius supports this line of reasoning by specifically pointing out that one of the steps to salvation in the Rejectionist Pathway is the "Rejection of Reason" (12:18). Man's reasoning is powerless for obtaining to salvation for it is dictated by private interest, by egocentricity. Therefore, he must relinquish the situation in which he stands apart as a spectator in favor of the one in which he bows in loving submission and dependence (12:19). It is only in loving submission that true understanding and revelation

may take place. However, it is in this very submission, Fromm argues, that man loses his independence and integrity as an individual (30:35). He becomes dependent upon that admired superior object to whom he has surrendered himself. Dependence in itself is not wrong, he writes, for to recognize the limitations of one's powers is a mark of wisdom and maturity. But to worship that dependence is masochistic. The former is humility, but the latter is self-humiliation (30:53).

The implications of the statements surrounding the variable being discussed go beyond the scope of the present treatment. Involved at this point, among other things, is the question or the concept of authority which lies at the core of the conflict between scientists and theologians and even between theologians themselves (9:133). Also stemming naturally from this question is the nature of dependence. Perhaps one may simply generalize and say that psychological literature is full of material dealing with the nature of mature dependence. Further empirical research is needed at this point.

In this study, then, the question remains, what is the dynamic relationship between the emphases of each orientation and the differing statistical results on this variable? Can it be inferred that due to the authoritarian nature of the conservative orientation the individual

within that framework has manifested a higher Deference need while the opposite is true for the liberal? Further, if the statistical results on this variable do indicate a need for dependence, what is the nature or the quality of that need? To use Fromm's line of reasoning, does it indicate humility or self-humiliation? Naturally, due to the limitations of this study, one cannot definitely say. But one can say that on the Deference variable there was a statistically significant difference between the two groups. As to the cause of the difference one can only conjecture. In light of the examination of the background of the two orientations, there is reason to believe it may be due to the differing perceptions of the concept of authority.

In his study which deals directly with the point being discussed, Dreger believed that the religious conservative would manifest a higher need for dependence when compared with the religious liberal. The results on the TAT and the Rorschach supported the hypothesis, the only one accepted in his exhaustive study. His study would perhaps lend support to the inference drawn at this point in this investigation.

Intraception

> To analyze one's motives and feelings, to observe others, to understand how others feel about problems, to put one's self in another's place, to judge people

> by why they do things rather than by what they do, to analyze the behavior of others, to analyze the motives of others, to predict how others will act.

In the comparison of the means of the two groups on the variable, Intraception, the *t* formula had shown that the score of the conservative group was significantly lower. And on the biserial *r*, there was a high negative correlation between the two groups which indicates a low score for the conservative and a high score for the liberal, thus substantiating the earlier comparison of the mean of the two groups.

Edwards lifted this variable from a group utilized by Murray in his research. In spelling out the nature of this particular variable, Intraception, Murray writes:

> The intraceptive mode of apperception seems to be basic to an intuitive understanding of other people. . . . To understand human beings in a dynamical situation we must know what motivating forces are in operation at the moment, and since these are concealed and cannot be perceived, they must be inferred. The fundamental process involved in making this inference is 'participation' (empathy, emotional apperception). This primitive process is natural to children, and well developed in artists and women. It is enhanced by passivity and obstructed by a highly conscious, critical, and rationalistic attitude. (61:213)

This particular mode of perceiving is characterized by certain distinct feelings.

> Intraceptive feeling is personal and individualistic; and often opposed to current opinion . . . . Being aware of his feelings . . . he (the intraceptor) is quick to realize what is humanly wrong in existing social conditions. Thus, he is apt to sympathize with the individual rather than with the group

> (authorities). His temperament is that of an artist and at some point one can always find tenderness, wonder, and reverence. (61:215-216)

Murray goes on to devote considerable space in spelling out the nature of this particular mode of perception and apperception. But the basic idea in the variable as used by Edwards appears to be the general meaning conveyed by such expressions as empathy, psychological insight, intuition, et cetera. It seems to be not only the ability to look into one's own motives and feelings but to have insight into other's behavior as well as through empathy and identification. Since the conservatives scored low on this variable, then the question to be asked again, what is the probable meaning of these statistical results?

A simple inference to be drawn from these results is that the individual personality within the conservative theological orientation of this study has exhibited a lower degree of intraceptive thinking and feeling, as defined and measured by Edwards, than the individual personality within the liberal theological orientation. But this study has been concerned with a more complex question, namely, the why of these results. Why has the conservative scored low and the liberal high on this particular variable? To seek for an answer to this question, one is forced to ask more. The basic question seems

to be is there something distinctive to each orientation which would produce such differences in the results? Is it possible that the conservative individual's need to participate in an understanding of the feelings, motives, and behavior of others is obstructed by a highly conscious, critical, and rationalistic attitude? Does this type of theological framework force the individual to live in terms of an awareness of authorities as to rightness or wrongness rather than concern for individuals? While the expressed purpose is that of concern for individuals (to save souls), do not the results on this variable tend to reveal a psychological deficiency in the ability to enter into the life of another individual? And, conversely, is there something about the emphasis of the liberal theological orientation which enhances this need for analyzing and understanding the feelings and motives of others? Are such things as discernment, understanding, intuition fostered in the liberal orientation?

Two conclusions may be drawn from this discussion. The first is that one can simply say the mean scores of the conservative group were lower than the liberal group on the variable, Intraception. The second is that one cannot simply say just <u>why</u> this was so. There is plenty of freedom for speculation as to whether and how much each orientation influenced the results on this variable.

There seems to be evidence to suggest a possible relationship existing between the two; the question is, what is the nature of this relationship? Obviously what is needed is further exploration along this particular line of comparison between the two groups.

Abasement

> To feel guilty when one does something wrong, to accept blame when things do not go right, to feel that personal pain and misery suffered does more good than harm, to feel the need for punishment for wrong doing, to feel better when giving in and avoiding a fight than when having one's own way, to feel the need for confession of errors, to feel depressed by inability to handle situations, to feel timid in the presence of superiors, to feel inferior to others in most respects.

On the biserial r there was a positive correlation significant at the .05 level of confidence.

Since this variable will be considered under the Specific Hypothesis, discussion on it will be deferred until then.

According to the General Hypothesis of this investigation, it was felt that a pattern or profile of personality variables would emerge from the Edwards PPS peculiar to and distinctive of each theological orientation. The statistical results on these fifteen variables seem to support this hypothesis. The profile pattern for each group showed:

1. There was a significant statistical difference

between the two groups on the variables Heterosexuality, Order, Deference, Intraception, and Abasement.

2. The conservatives were high on the Deference, Affiliation, Abasement, Nurturance variables, and low in Achievement, Exhibition, Autonomy, and very low on the Heterosexuality variable.

3. The liberal group was found to be high on Heterosexuality, Affiliation, Intraception, Nurturance variables, and low in Achievement, Order, Autonomy, and Succorance variables.[1]

Thus, in a comparison of the two groups on the Edwards PPS, there were found both similarities and differences. Although the two had similar results on some variables, on others there was a definite difference so that a pattern or profile tended to emerge. It was on the five variables just discussed that the difference between the groups was most pronounced. Therefore, the statistical results on the five variables appeared to support the General Hypothesis of this study.

Specific Hypothesis

According to the Specific Hypothesis of this study, it was predicted that individuals within the conservative theological orientation would manifest a greater need for

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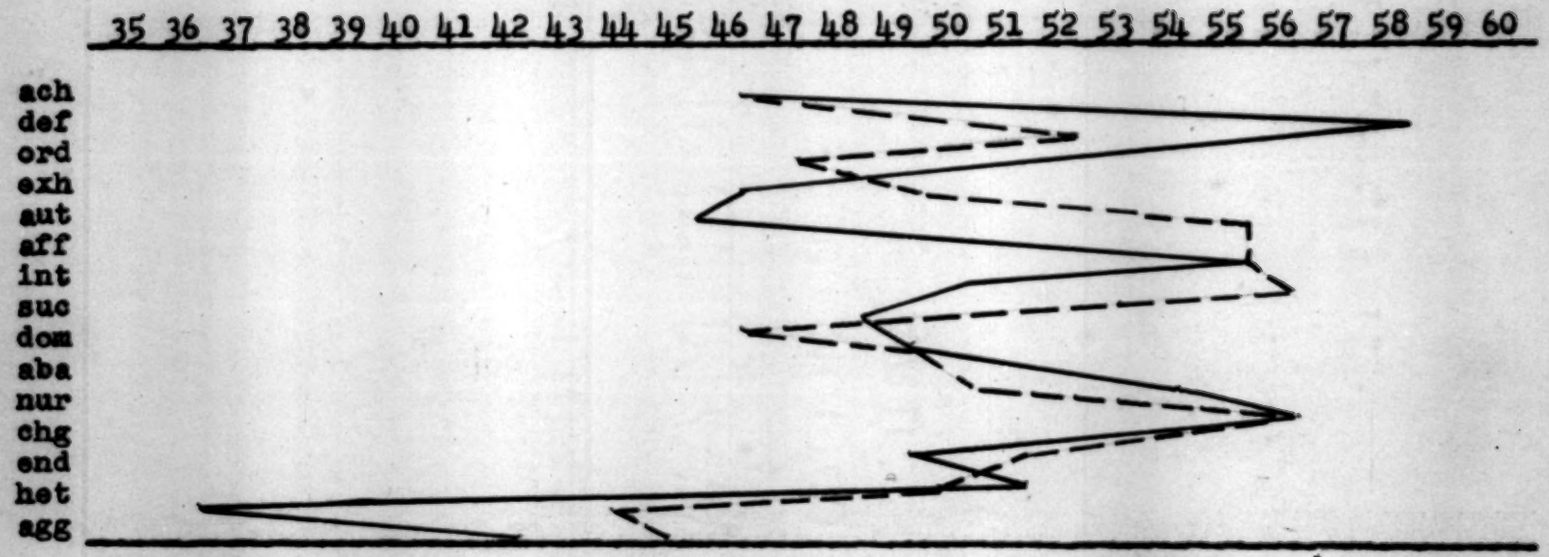
[1] See Table 3, p. 189.

TABLE 3

PROFILE CHART OF THE TWO GROUPS
ON THE PERSONALITY VARIABLES*



*The chart is based on the mean scores for the two groups.
The scores are standard scores.

Key: Liberal ----------

Conservative _____

Abasement and a lesser need for Autonomy, as measured by the Edwards PPS, when compared with those of the liberal theological orientation.

Abasement

> To feel guilty when one does something wrong, to accept blame when things do not go right, to feel that personal pain and misery suffered does more good than harm, to feel the need for punishment for wrong doing, to feel better when giving in and avoiding a fight than when having one's own way, to feel the need for confession of errors, to feel depressed by inability to handle situations, to feel timid in the presence of superiors, to feel inferior to others in most respects.

Autonomy

> To be able to come and go as desired, to say what one thinks about things, to be independent of others in making decisions, to feel free to do what one wants, to do things that are unconventional, to avoid situations where one is expected to conform, to do things without regard to what others may think, to criticize those in positions of authority, to avoid responsibilities and obligations.

Since the profile pattern of the conservative group had shown it to be high on the Abasement and low on the Autonomy variables, there was the need to distinguish the relationship between the two. To determine this relationship, a Pearson product-moment coefficient of correlation was computed. The coefficient of correlation was found to be a minus 0.40 which was significant at the .01 level of confidence.[1]

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[1] See Table 4, p. 191.

TABLE 4

CORRELATION COEFFICIENT BETWEEN AUTONOMY AND ABASEMENT FOR EACH OF THE GROUPS

Groups	r*
Conservative	-.40[a]
Liberal	+.018

Key: * - Pearson product-moment correlation coefficient

a - Significant at 1 per cent level of confidence

It was also stated in the Specific Hypothesis that this result would be in comparison with the liberal group who, conversely, would score higher on Autonomy and lower on the Abasement variables. Similarly, then, a product-moment correlation was computed for the liberal group. The coefficient of correlation was found to be a plus 0.018 which indicated no clear-cut relationship between the two variables. The statistical results did not support the Specific Hypothesis; therefore, it was rejected.

The question arises here, in view of the definite results obtained on the conservative group, how can one account for the ambiguous returns on the liberal group?

If its theological or psychological perception of human nature is a positive influence upon the resident personality, as assumed, then why was it not reflected in the results on the Autonomy variable as one might logically expect? And yet, perhaps it may be said that although no definite tendencies were observed within the liberal group, even this may be significant. For in looking at the definite results within the conservative group, one must ask the question, what factor or factors entered in to produce this result which, of course, was in contrast to the lack of results in the liberal group? Do these results indicate that within the conservative theological orientation there may be a causal relationship between its theological dogma regarding human nature and those results which seemingly would point to a greater need for Abasement than Autonomy?

With regard to the results of the liberal group, what factor or factors entered in to influence those results? Is there a relationship between its theological perception of human nature and the results on the two variables? From a negative standpoint, it can be said that the liberal did not have a higher score on the Abasement variable even though the Autonomy variable was not significantly higher as predicted. But, the basic question is the why of these results. Of course, one can

only conjecture as to the possible causes. To stay within the limits of this investigation, one can only say that within the conservative orientation there was a significant difference between the variables Abasement-Autonomy as predicted, while in the liberal orientation the difference between the Abasement-Autonomy variables did not prove true as predicted. As to why, this remains a subject for further investigation. Therefore, the evidence obtained did not support the Specific Hypothesis.

Summary

The General Hypothesis of this study was to the effect that a pattern or profile distinctive to each of the theological orientations would emerge from the Edwards Personal Preference Schedule's list of fifteen personality variables. The two theological orientations were differentiated on the basis of the Gustafson's "A Scale of Religious Belief" which showed a bimodal distribution of the sampling group.

A comparison of the two groups was made on the fifteen variables using one of Fisher's *t* formulas. The following results were obtained:

1. On five of the fifteen variables there was a significant statistical difference between the two groups, Heterosexuality, Order, Deference, Intraception, and Abasement.

2. Order and Deference were significant at the

.01 level of confidence, the conservative mean score being higher than the liberal group. Although the Heterosexuality variable was also significant at the .01 level, the mean score of the conservative group was lower than the liberal group.

3. Intraception was significant at the .05 level of confidence, the liberal group being higher than the conservative.

4. The Abasement variable approached significance at the .05 level of confidence. The mean scores indicated that there was a difference between the two groups with the conservative group being higher than the liberal.

Since the t formula had revealed a significant difference between the two groups on five of the variables, the biserial r was used to distinguish the relationship of those differences. The following results were obtained:

1. The two groups were negatively correlated on the variables, Heterosexuality and Intraception. (A negative correlation indicates a low score for the conservative group and a high score for the liberal group.)

2. There was a positive correlation between the conservative and liberal groups on the variables Order and Deference. (A positive correlation indicates a high score for the conservative and a low score for the liberal group.)

3. The Abasement variable indicated a low positive correlation.

The historical background to the study was called upon as an aid to interpreting the possible meaning of these results. The greatest difference between the two groups was found on the Heterosexuality variable. The essential question appeared to be whether the conservative's significantly low score indicated repression or suppression stemming possibly from theological convictions. Since the conservative group was significantly higher on the Order and Deference variables, these results would seem to fit into a personality pattern resulting from an authoritarian religious orientation. On the Intraception variable, since the conservative was low and the liberal high, it was conjectured that perhaps the conservative was blocked from participating or entering into the feelings, thoughts, et cetera, of others due to the abstract theological structure by, from, and through which he perceived his universe.

In the comparison of the two groups on the Edwards PPS, there were found both similarities and differences. Although the two had similar results on some variables, on others there was a definite difference so that a pattern or profile tended to emerge. It was on the above variables that those differences were the more pronounced.

Thus the statistical results of the study would seem to support the General Hypothesis of the study.

The Specific Hypothesis of the study was to the effect that individuals within the conservative theological orientation would manifest a greater need for Abasement and a lesser need for Autonomy, as measured by the Edwards PPS, in comparison with those of the liberal orientation who would have a greater need for Autonomy than Abasement.

While the results bore out the first part of the hypothesis dealing with the conservative group, the evidence from the liberal group failed to support the latter half, thus the Specific Hypothesis was rejected.

Limitations of the Study

The Population Studied

This study was limited to first-year male ministerial students predominantly from the Southern California area, with one mid-western school participating. While the ministerial group included a fairly select and yet representative sample, generalizations from this study must be made cautiously and interpreted in terms of this sample. The same qualifications hold true with regard to the results of the comparisons of the conservative and the liberal groups. A more representative sample numerically, geographically, denominationally, and educationally

would be necessary before the findings of this study could be extended or generalized to include a larger area, that is to say, further investigations appear to be in order before these findings could be safely interpreted as applying to ministerial students in the United States generally.

Another factor limiting the conclusions drawn from this study is that the comparison of the two theological orientations was done on a group rather than an individual basis. Obviously the matching of individuals with the control of possible influencing variables would be a tighter study and its results more significant. Although four of the variables in this research were controlled--race, sex, nationality, and education--it is felt that there was the possibility of the presence of other variables to influence the results obtained. For example, the socio-economic factor is one to be taken seriously, which, due to the size of the sampling, could not be isolated and controlled.

The Instruments Used

Conclusions from this study must be further limited in terms of the instruments used. Research with other instruments which purport to tap the same personality traits and attitudes should be undertaken to check the results of this study. One of the limitations within

which the present study operated was that all the instruments used in testing the subjects were of such nature that subjects could be tested in groups. Inasmuch as significant results were found in the present study, a fruitful area of research would be the subjecting of these findings to further critical study through the use of techniques for the testing of individual subjects. Also, variables not found significant in this study may need further investigation through the use of other instruments.

Areas Needing Further Investigation

The results obtained in this study have served to raise further questions and suggest possible areas of future research. These areas are delineated by the definitions used by Edwards which are based on Murray's study (61).

1. Heterosexuality. The statistical results on this variable appeared to support the hypothesis that there is a relationship between these results and the emphases of each orientation. However, it was observed that more research is needed in this specific area--first, to check more closely the correlation between the two, and secondly, to explore more thoroughly the influence of each orientation's perception of sexuality upon the individual. For example, the question was raised as to whether the low score of the conservative on this variable indicated suppression or repression, either no doubt due to theological convictions.

2. Order. Since the mean scores of the conservative group were higher than the liberal on this variable, the question was raised as to the

relationship between these results and the emphases of each orientation. Is there a definite relationship between the more authoritarian nature of the conservative theological orientation and the scores on this particular variable? Does this type of theological emphasis tend to produce an authoritarian type of personality? Does the individual within this kind of a religious orientation have a greater need for the structuring of his existence? And in contrast, does the individual within the liberal orientation have a lesser need for the structuring of his life and can he tolerate greater ambiguity?

3. Deference. Since the mean scores of the conservative group were higher than the liberal on this variable, the question was raised as to the relationship between the statistical results and the emphases of each orientation. Does the more authoritarian religious orientation tend to produce a more dependent person? Further, if this does indicate dependence, is it a neurotic or mature dependence? This raises a further question, what is the nature of mature dependence? There is a wealth of psychological material dealing with neurotic dependency (sadism, masochism, etc.) but not much is said regarding mature dependence, particularly from a cosmic standpoint.

4. Intraception. The low score of the conservative group on this variable raised the question, is there something about that religious orientation which serves to block the conservative individual from entering into and participating in an understanding of the feelings, motives, and behavior of others? And, conversely, is there something about the liberal orientation which is conducive to the intraceptive mode of apperception? What is needed here is--first of all, further exploration of the dynamics of this variable which has been called Intraception, and second, there should be further exploration and research of these two religious orientations in the light of this initial exploration.

5. Abasement. The statistical results were accepted by this research as being significant. Since the mean score of the conservative group was higher than the liberal several questions were raised. Is there a distinctive emphasis about that orientation which can be related to the results on this variable?

Is the conservative orientation an authoritarian framework which produces a submissive, self-abasing type personality? And, from a dynamic standpoint, there is another question which needs to be raised, pointing the way to further investigation. What is the relationship of what has here been called Abasement to suffering? Is the need for Abasement a surface spelling out of a deeper need for suffering? This raises a question as to whether, in addition to his other needs, man has a need for suffering. In other words, is there such a thing as a need for suffering, or is this a response conditioned by a particular religious orientation.

CHAPTER V

SUMMARY AND CONCLUSIONS

Purpose of the Study

The basic purpose of this research was to investigate the possible correlation between a theological orientation and certain personality variables.

An examination of the literature had revealed various assumptions. One was to the effect that rooted deeply in the condition of human existence is the need for a frame of orientation and an object of devotion. However, the significant factor is the context in which the need is manifest. For it was maintained, from a dynamic standpoint, that there are only two basic orientations--the authoritarian and the humanistic. The latter is conducive to the development of individual potentialities, while the former is detrimental.

In this study the focus of concern was narrowed to those two theological orientations within Protestantism generally denoted by the terms conservative and liberal. A survey of the historical background relative to the formation of these disclosed an organic relatedness to the two assumed broader classifications. Also, an examination of empirical studies related to the specific

problem of this research revealed an assumption common to each investigator, namely, that each of these two orientations within Protestantism would tend to have a distinct influence upon the personality of the individual within the orientation. Generally, it was assumed that the conservative would have a negative and the liberal a positive influence. In the main, the results of these studies, while pointing in the direction, proved inconclusive so far as clearly substantiating their hypotheses.

Therefore, this research, rather than assuming an orientation would have a specific influence upon the personality, positive or negative, conducted an historical survey dealing with the formation of these two theological orientations. It took into consideration such things as key personnel, basic doctrines, and methodological emphases. The conclusion drawn was that these are basically two different religious frameworks, each having a distinct mood in, by, and through which an individual is conditioned to perceive his universe. These perceptions include such basic concepts as the nature of God, the nature of Man, sin, salvation, et cetera.

Central in these concepts was the nature of Man. It was on this doctrine that the basic difference between the two orientations became most apparent. With regard

to man's basic need, that of relating to his universe, the traditional orientation was characterized by a mood of pessimism in that man's need could be met only through divine action. A more optimistic outlook pervaded the liberal framework in its reliance upon those forces considered to be inherent within the individual.

The basic question of this research was, what influence, if any, will each theological orientation as a basically different way of perceiving the universe have upon the individual personality within that orientation? A concern also was the possible influence of the doctrine of the nature of man upon the individual personality. Taking into account the historical survey of this study and this essential question, the purpose of this investigation was further defined and stated in the form of two basic hypotheses:

General Hypothesis.-That a pattern or profile of personality variables will emerge from the Edwards Personal Preference Schedule which will be distinctive of each theological orientation.

Specific Hypothesis.-That individuals within the conservative theological orientation will manifest a greater need on the Abasement variable and a lesser need on the Autonomy variable, as measured by the Edwards Personal Preference Schedule, in comparison with those of the liberal orientation.

Methodology

Since the purpose of this investigation was to determine the possible relationship between the two theological orientations and certain personality variables, this was to be done by setting up a General and Specific Hypothesis, the testing of which would give some indication of the nature of that relationship.

The population for the study came from first-year, male ministerial seminary students in the Southern California area with one mid-western school participating. There was a total of ninety-eight participants.

The discrimination of this group into conservative-liberal theological classifications was done on the basis of Cloyd V. Gustafson's, "A Scale of Religious Beliefs." The Wonderlic Personnel Test (Form A) was employed as a means of controlling the intelligence factor.

To determine whether the General Hypothesis was to be accepted or rejected, the two groups were compared on the fifteen variables of the Edwards Personal Preference Schedule. These were:

Achievement	Affiliation	Nurturance
Deference	Intraception	Change
Order	Succorance	Endurance
Exhibition	Dominance	Heterosexuality
Autonomy	Abasement	Aggression

Fisher's *t* formula for testing the difference between uncorrelated means was the statistical measure used

for this comparison. Where a significant difference was indicated on a variable, the biserial coefficient of correlation was computed to determine the relationship of the two groups on that variable.

To determine whether the Specific Hypothesis was to be accepted or rejected, a Pearson product-moment coefficient of correlation was computed to determine the relationship between the Abasement-Autonomy variables within the conservative theological orientation. The step was then repeated with regard to the Autonomy-Abasement variables within the liberal theological orientation.

Results

The research design called for a comparison of individuals within the conservative orientation with those of the liberal theological orientation. The differentiation of the population into conservative-liberal groups was done on the basis of Gustafson's, "A Scale of Religious Belief," on which there was a bimodal distribution with fifty conservatives and forty-eight liberals.

According to the General Hypothesis, it was predicted that a pattern or profile of personality variables would emerge on the Edwards Personal Preference Schedule distinctive of each theological orientation. A comparison of the two groups on the fifteen variables using Fisher's

t formula for testing the difference between uncorrelated means was done with the following results:

1. On five of the fifteen variables there was a significant statistical difference between the two groups, Order, Deference, Heterosexuality, Intraception, and Abasement.

2. Order and Deference were significant at the .01 level of confidence, the conservative mean score being higher than the liberal group. While the Heterosexuality variable was also significant at the .01 level, the mean score of the conservative group was lower than the liberal group.

3. Intraception was significant at the .05 level of confidence, the liberal group being higher than the conservative.

4. The Abasement variable approached significance at the .05 level of confidence. The mean scores indicated that there was a difference between the two groups with the conservative group being higher than the liberal.

Since the *t* formula revealed a significant statistical difference between the two groups on five of the variables, the biserial coefficient of correlation was computed to distinguish the relationship of those differences. The following results were obtained:

1. The two groups were negatively correlated on

the variables Heterosexuality and Intraception. (A negative correlation indicates a low score for the conservative group and a high score for the liberal group.)

2. There was a positive correlation between the conservative and the liberal group on the variables Order, Deference, and Abasement. (A positive correlation indicates a high score for the conservative and a low score for the liberal group.)

Failure to reject the null hypothesis on ten of the variables forced one to conclude that on these there were no significant differences between the two groups. However, on the five variables, Heterosexuality, Order, Deference, Intraception, and Abasement, the null hypothesis was rejected at the .05 level or less, necessitating the conclusion that on these variables there were significant differences. On the basis of these significant differences with regard to these five variables, the General Hypothesis was accepted within the limitations of this study and as a suggestion of possible areas for further research.

The historical background of the study was called upon as an aid for interpreting the possible meaning of these results. The greatest difference between the two groups was found on the Heterosexuality variable with the mean scores of the conservative significantly lower

than that of the liberal. The critical question appeared to be whether this lower score was due to suppression or repression, each of which might stem from basic theological convictions. And, on the Order and Deference variables, since the mean scores of the liberal were lower than the conservative, the question was posed as to whether these could be correlated with the authoritarian and less-authoritarian emphases of the two orientations respectively. And, on the Intraception variable, since the two differed with the conservative mean scores being significantly lower than the liberal, the question was asked as to whether there was any relationship between these results and the highly rational, abstract theological structure by and through which the conservative views the universe.

According to the Specific Hypothesis, the individual within the conservative orientation would manifest a greater need for Abasement than Autonomy in comparison with the individual in the liberal orientation. To determine the relationship between the Abasement-Autonomy variables within the conservative theological orientation, a Pearson product-moment coefficient of correlation was computed. The coefficient of correlation was found to be a minus 0.40, which was significant at the .01 level of confidence. These results would appear to support the

first half of the Specific Hypothesis.

However, the hypothesis also stated that this result would be in comparison with the liberal group which would score higher on Autonomy than the Abasement variables. The Pearson product-moment coefficient of correlation was computed which came up with a plus 0.018 which was not significant. This result indicated no clear-cut relationship between the two within the liberal orientation. Since the second half of the hypothesis did not bear out the prediction, the Specific Hypothesis was rejected.

Conclusions

The purpose of this study was to investigate the possible relationship between the two theological orientations found within Protestantism--the conservative and the liberal--and certain personality variables. An examination of empirical studies related to the problem disclosed various hypotheses which were based upon assumptions as to the specific nature of this relationship. That is to say, it was assumed there would be specific effects upon the personality stemming from the influence of the conservative and/or the liberal theological orientation. This study, rather than making an assumption, first surveyed the historical development of the two for the purpose of providing a background against

which to set up the hypotheses and as an aid for interpreting the results of this study.

The conclusion drawn from the survey was that these are two fairly distinct religious frameworks by and through which an individual perceives the universe. They include views which in the main are basically opposed on such matters as the nature of God, the nature of man, sin, salvation, et cetera. A further conclusion was that each orientation is generally characterized by a particular mood or spirit. While each finds expression in various ways, it is in regard to the nature of man that the difference between the two is most apparent. The conservative was characterized by a more pessimistic view with regard to man's basic need, that of relating to his universe. It is only through divine or supernatural action that the fallen nature of man can be restored to wholeness. A more optimistic spirit characterized the liberal. It was his belief that man has inherent forces at his disposal to aid in achieving wholeness within in response to wholeness without.

With the conclusion that these are two definite religious orientations or frames of perception, the question to be explored was, what influence or effect will each have--if any--upon the personality of the individual within the orientation?

This exploration was carried out by setting up a General Hypothesis in which it was predicted that a pattern or profile of personality variables would emerge from the Edwards Personal Preference Schedule which would be distinctive to each orientation. On five of the variables, Heterosexuality, Order, Deference, Intraception, and Abasement there were significant differences between the two groups. In the light of these results, the General Hypothesis was accepted. For as the statistical results were interpreted in light of the historical background to the study, there appeared to be sufficient evidence to infer a definite relationship existing between the statistical results and the distinct theological emphases peculiar to each orientation.

A Specific Hypothesis was utilized in an effort to determine the influence of the doctrinal perception of the nature of man upon the individual with the orientation. It was predicted that an individual within the conservative orientation would manifest a greater need for Abasement than Autonomy on the PPS in comparison with the individual in the liberal orientation. The first half of the hypothesis proved true while the second half did not reach a statistically significant level of confidence.

The acceptance of the General Hypothesis, together

with clear-cut results on part of the Specific Hypothesis, provided evidence such that this research accepted the general conclusion of the influence of the theological orientation upon the individual within that orientation. This conclusion was accepted, not in terms of extensive generalizations, but within the limitations of this study. The acceptance of this conclusion also raised further questions which provided indication as to further areas of research.

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